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Woly at 107x
Glen Street

J. L. H.

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THE OLDE
RELIGION:

A Treatise,
VVherin is laid downe the true
state of the difference betwixt the
Reformed, and Romane Church;
and the blame of this
schisme is cast vpon the
true AVTHORS.

SERVING
For the vindication of our innocence,
for the settling of wauering minds for
a preseruatiue against
Popish insinua-
tions.

By Ios. HALL, B. of Exon.

L O N D O N,
Printed by W. S. for Nathaniell Butter
and Richard Hawkings.

1 6 2 8.

3936 b25





TO
MY NEW E,
AND DEARELY
Affected charge, the
Diocesse of
EXCETER,
All Grace and bene-
diction.

THe truth of my
heart giues mee
boldnes to pro-
fesse, before him, who
onely knowes it, that the
same God, who hath
cald

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cald me to the ouer-sight
of your Soules , hath
wrought in me a zealous
desire of your saluation.
This desire cannot but
incite mee to a carefull
preuention of those dan-
gers, which might threa-
ten the disappointment of
so happie an end : Those
dangers are either finnes
of practice , or errours of
of Doctrine ; Against
both these I haue faith-
fully vowed my vtmost
indeuours. I shal labour
against the first, by Prea-
ching,

ching, Example, Censures; Wherein it shall bee your choyce to expect either the rod, or the Spirit of meekenesse. Against the latter, my Pen hath risen vp in this early assault. It hath beene assured mee, that in this time of late Vacancie, false Teachers, catching the Fore-locke of occasion, haue beene busie in scattering the tares of errors amongst you: I easily belceue it; since I know it is not in the pow-

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er of the greatest vigilancie to hinder their attempts of euill: Euen a full See is no sufficient barre to craftie seducers; Their suggestions wee cannot preuent, their successe wee may: This I haue here assay'd to doe; bending my stile against Popish Doctrine, with such Christian moderation, as may argue zeale without malice, desire to winne Soules, no will to gall them. And since the commonest of all the grounds

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grounds of Romish deceit is the pretence of their Age, and our Noueltie; and nothing doth more dazle the eyes of the simple, then the name of our forefathers, and the challenge of a particular recital of our professors before *Luthers* reuolt, I haue (I hope) fully cleared this coast, so as out of the right apprehension of these differences, my reader shall euidently see the vanitie of this cauill, and find cause to blesse God
for

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for the safetie of his station in so pregnant, and vndeceiueable a truth.

For me, I shame not to professe, that I haue passed my most, and best houres in quiet Meditation; wherein I needed not bend mine edge against any Aduersarie, but Satan, and mine own corruptions: These controuerforie points I haue rather crost in my way, then taken along with me; Neither am I ignorant what incomparably cleare

cleare beames (in this kind) some of the worthy lights of our Church haue cast abroad into all eyes, to the admiration of present, and future times; no corner of truth hath lyen vnsearcht, no plea vnargued: the wit of man can not make any essentiall additions either to our proofes, or answeres; But, as in the most perfect discouerie, where Lands and Riuers are specially descried, there may bee some small obscure

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cure in-lets referued for
the notice of following
experience; So is it in the
businesse of these sacred
quarrels; That braine is
very vnhappy which
meets not with some tra-
uers of Discourse more
then it hath borrowed
from another's Pen; Be-
sides which, hauing fal-
len vpon a methode, and
manner of Tractation,
which might be of vse to
plain vnderstandings, the
familiaritie whereof pro-
mised to contribute, not

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a little, to the information and settling of weaker soules, I might not hide it from you, to whose common good I haue gladly resolu'd to sacrifice my selfe: Let it bee taken with the same construction of loue, where-with it is tendred, and, that you may improoue this, and all other my following labours to a sensible aduantage, giue mee leaue to impart my selfe to you a litle in this short, and free preamble.

It

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It is a large body, I know, and full of ordinate varietie, to which I now direct my words; Let mee awhile, in these lines, seuer them, whom I would neuer abide really dis-ioyned.

Yee my deare fellow-labourers (as my immediate charge) may well challenge the first place. It is no small ioy to mee to expect so able hands, vpon whom I may comfortably vnloade the weight of this my spiritu-
all

all care: If fame doe not
ouer-speake you, there
are not many soyles that
yeeld either so frequent
Flockes, or better fed;
Goe on happily in these
high steps of true blessed-
nesse, & saue your selues,
and others; To which
purpose; Let mee com-
mend to you (according
to the sweete experience
of a greater Shepheard)
two maine helpes of our
sacred trade, first, the ten-
der Pastures, and second
the still Waters, By the
one,

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one, I meane an inuring
of our People to the prin-
ciples of wholesome Do-
ctrine ; By the other, an
immunitie from all facti-
on, and disturbance of
the publike peace.

It was the obseruation
of the learnedst King
that euer sate hitherto in
the English Throne, that
the cause of the mis-car-
riage of our People into
Poperie, and other er-
rours, was, their vn-
groudednes in the points
of Catechisme ; How
should

should those soules bee
but carried about with e-
uerie wind of Doctrines,
that are not wel Ballasted
with solid informations:
Whence it was that his
said late Maiestie (of
happie memorie) gaue
publike order for bestow-
ing the later part of Gods
day in familiar Cate-
chising; then which, no-
thing could bee deuised
more necessarie, and be-
houefull to the Soules of
men; It was the Igno-
rance, and Ill-disposed-
ness,

†

ness,

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nesse of some cauillers,
that taxed this course, as
preiudicial to Preachings
Since, in truth, the most
vse-full of all Preaching
is Catecheticall. This
layes the grounds, the o-
ther raiseth the wals, and
roofe; this informes the
iudgement, that, stirres
vp the affections: What
good vse is there of those
affections that runne be-
fore the iudgement? Or
of those wals that want
a foundation? For my
part, I haue spent the
greater

Dedicatorie.

greater halfe of my life in
this station of our holy
seruice : I thanke God,
not vn-painefully, not vn-
profitably ; But, there is
no one thing, whereof I
repent so much, as not to
haue bestowed more
houres in this publike
Exercise of Catechisme;
In regard whereof, I
could quarrell my very
Sermons, and wish that a
great part of them had
beene exchanged for this
Preaching conference :
Those other Diuine dis-

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courses enrich the braine
& the tong; this settles the
heart; those other are but
the descants to this plain-
song ; Contemne it not,
my Brethren, for the ea-
sie & noted homelinessse;
The most excellent and
beneficiall thinges are
most familiar; VVhat can
bee more obuious then
Light, Ayre, Fire, VVa-
ter; Let him that can liue
without these , despise
their commonnesse : Ra-
ther, as we make so much
more vse of the Diuine
boun-

bountie in these ordina-
rie benefits, so let vs the
more gladly improoue
these ready & facil helps
to the saluation of many
soules, the neglect where-
of breeds instabilitie of
iudgment, mesprision of
necessarie truths, fashio-
nablenesse of profession,
frothinesse of discourse,
obnoxiousnesse to all er-
rour and seduction. And
if any of our people loath
this Manna, because they
may gather it from vn-
der their Feete, let not
† 3 their

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their palates be humoured
in this wanton nauseati-
on: They are worthy to
fast, that are wearie of the
Bread of Angels: And
if herein we bee curious
to satisfie their rousing
appetite, our fauour shall
be no better then Iniuri-
ous: So wee haue seene
an vndiscreete Schoole-
master, whiles he affects
the thanks of an ouer-
weening Parent, marre
the progresse of a forward
Child, by raising him
to an higher forme, and
Author,

Dedicatorie.

Author, ere he haue wel
learned his first rules;
whence followes an em-
ptie ostentation, and a
late disappointment: Our
fidelitie and care of profit
must teach vs to driue at
the most sure, and vni-
uersall good, which shall
vndoubtedly bee best at-
tained by these safe and
needfull ground-workes.

From these tender pa-
stures let mee leade you,
(and you, others) to the
still Waters; Zeale in
the Soule is as naturall
heat

The Epistle

heat in the body; there is no life of Religion without it; but as the kindliest heat, if it bee not tempered with a due equalitie of moysture, waists it selfe and the body; So doth zeale, if it be not moderated with discretion, and charitable care of the common good; It is hard to bee too vehement in contending for maine and euident truthes; but litigious and immateriall verities may soone be ouer-striven for; in the
pro-

profecution whereof, I
haue oft lamented to see
how heedlesse too many
haue beene of the pub-
like welfare; Whiles, in
seeking for one scruple of
truth, they haue not ca-
red to spend a whole
pound-weight of preci-
ous Peace.

The Church of Eng-
land, in whose mother-
hood wee haue all iust
cause to pride our selues,
hath, in much wisdom,
and pietie, deliuered her
iudgment concerning all
necessary points of religiõ

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in so compleat a body of
Diuinitie , as all hearts
may rest in; These wee
read , these we write vn-
der, as professing not their
truth onely, but their suf-
ficiencie also. The voice
of God our Father, in his
Scriptures , and (out of
these) the voyce of the
Church our Mother in
her Articles, is that, which
must both guide and set-
tle our resolutiōs: VVhat-
soever is besides these , is
but either priuate, or vn-
necessarie and vncertain:
Oh

Oh that whiles we sweat
and bleed for the main-
tenance of these oracular
truthes, we could be per-
swaded to remit of our
Heat in the pursuit of o-
pinions : These, these are
they that distract the
Church , violate our
peace , scandalize the
weake, aduantage our e-
nemies. Fire vpon the
Hearth warms the bo-
dy, but if it be mis-placed,
burnes the house: My
brethren, let vs bee zea-
lous for our God; Euery
hear-

heartie Christian will
powre Oyle , and not
Water vpon this holy
flame: But , let vs take
heed least a blind selfe,
loue, stiffe preiudice, and
factious partialitie im-
pose vpon vs, in stead of
the causes of God; Let vs
be suspicious of all New
verities , and carelesse of
all vnprofitable; And let
vs hate to thinke our
selues either wiser then
the Church , or better
then our superiors: And
if any man thinke that he
sees

sees further then his fellowes, in these Theologicall prospects, let his tongue keepe the counsel of his eyes; Least, whiles he affects the fame of deeper learning, he embroyle the Church, and rayse his glory vpon the publike ruines.

And ye worthy Christians whose soules God hath entrusted with our spirituall Guardianship, be ye alike minded with your teachers; The motion of their tongues lyes
much

The Epistle

much in your eares; your modest desires of receiving needfull, and wholesome truthes, shal auoide their labour after friuolous, and quarrellsome curiosities . God hath blessed you with the reputation of a wise, and knowing people; In these diuine matters, let a meeke sobrietie set bounds to your inquiries. Take vp your time, and hearts with Christ and Him crucified ; with those essentiall truthes which are
neces-

farie to saluation; Leaue
al curious disquisitions to
the Schooles, and say of
those problemes, as the
Philosopher did of the
Athenian shops: How
many things are here that
we haue no need of. Take
the neereſt cut yee can,
ye ſhall finde it a ſide
way to heauen, yee need
not lengthen it with vn-
due circuitions. I am de-
ceiued if (as the times
are) yee ſhall not find
worke enough to beare
vp againſt the oppoſiti-
ons

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ons of professed hostility,
it is not for vs to squander
our thoughts and houres
vpon vse-lesse ianglings;
Wherewith if we suffer
our selues to be still taken
vp, Satan shal deale with
vs like some craftie chea-
ter, who whiles he holds
vs at gaze with trickes of
iugling, pickes our poc-
kets.

Deare brethren, what
euer become of these
worthlesse driblets, bee
sure to looke well to the
free-hold of your saluati.
on.

Dedicatorie.

on. Errour is not more
busie then subtile, Super-
stition neuer wanted
sweet insinuations: make
sure worke against these
plausible dangers, Suffer
not your selues to bee
drawne into the net by
the common stale of the
Church; Know that
outward visibilitie may
too well stand with an
vtter exclusion from sal-
uation. Saluation con-
sists not in a formalitie of
profession, but in a sound-
nesse of beleefe. A true
body

The Epistle

body may be full of mortall diseases : So is the Romane Church of this day; whom we haue long pitied, and laboured to cure in vaine; If she will not bee healed by vs, let not vs be infected by her. Let vs bee no lesse ielous of her Contagion, then she is of our Remedies. Hold fast that precious Truth, which hath been long taught you by faithfull Pastors, confirmed by cleare euidences of Scriptures, euinced by
found

Dedicatorie.

sound reasons, sealed vp
by the bloud of our blef-
fed Martyrs; So whiles
no man takes away the
Crowne of your con-
stancie, yee shall be our
Crowne and reioycing
in the day of the Lord
Iesus; To whose all-suf-
ficient grace I commend
youal, and vow my selfe

*Your common Seruant in him
whom we all reioyce
to serue.*

Ios. Exon.



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An

An Aduertisement.

Courteous Reader; I shall entreat you where you finde some few, either literall, or verball faults, to haue recourse to this following *Errata* committed by the Printer, which will bee verie vnpleasing to the Reuerend Authour (who is many miles distant from the Presse) which errors if you shall vouchsafe to pardon in this Impression, they shall be more carefully amended in the next.

N. B.

Errata.

Pag. 5. in margine, for *Probant*, read *Pro-*
laus. pag. 9. in marg. for *Pierius*, read *Prie-*
rius. p. 10. l. 8. for *angy* part, read *angry* to part.
pag. 11. lin. 7. for *professe*, read *professeib*. p. 15.
in marg. for *Harefia*, read *Hereses*. p. *ibid*. in
marg. for *Bellidannus*, read *Belidannus*. p. 21. in
marg. for *Pushius* read *Pighius*. p. *ibid*. for *Tur-*
rectism read *Turrecremat*. p. 24. l. 6. for *cenfures*,
read *cenfurers*. p. 41. l. 23. for by *And*, read by
faith. *And*. p. 43. l. 22. for *muddle*, read *maddie*.
p. 48. l. 3. for *habita*, read *habitation*. p. 48. l. 3.
for *them* yeelding, read *them*, yeelding. p. 62. l. 5.
for *Earengarius*, read *Herengarius*. p. 118. dele *that*.
p. 124. l. vlt. dele *not*. p. 140. l. 14. for *practicer*,
read *practicers*. p. 148. l. 5. read *mirrour*. p. 158.
l. 14. for *unnecessarie*, read *necessarie*. p. 163. l. 18.
for *Salonons*, read *Salomons*.



THE OLD RELIGION.

CHAP. I.

*The extent of the differences betwixt
the Churches.*

THe first blessing that I
dayly begge of my
God, for his Church,
is, our Sauours Le-
gacie, Peace : that
sweete Peace, which in the verie
name of it comprehends all happi-
nesse both of estate and disposition.
As that mountaine whereon Christ
ascended, though it abounded with
Palmes, and Pines, and Mirtles, yet
it carried onely the name of Oliues,
which haue beene an ancient Em-
bleme of Peace : Other graces are

Ioh. 14. 27.

*Adriani deser.
Hierogol. fig.
192.*

B for

*Faciunt fauos &
vespa faciunt
Ecclesias &
Marcionita. Ter-
tull. aduer. Mar-
cion. l. 4. c. 5.*

*Ecclesie nomen
consensus, con-
cordieq; est
Chrysost. com. in
Ep. ad Gal.*

*Sit inter nos u-
na fides & illico
pax sequetur
Hier. aduers.
Ruff.*

*Erasm. Epist. l.
20. Paulo De-
cimario.*

1. Cor. 11.

for the beautie of the Church; this for the health and life of it; For how so euer, euen Wasps haue their Combes, and heretickes their assemblies (as *Tertullian*,) so as all are not of the Church that haue Peace; yet so essentiall is it to the Church, in Saint *Chrysostomes* opinion, that the very name of the Church implyes a consent, and concord; No maruel then if the Church labouring here below, make it her dayly suite to her glorious Bridegrome in heauen, *Da pacem*, giue Peace in our time, O Lord: The meanes of which happinesse are soone scene, not so soone attained, euen that which *Hierome* hath to his *Ruffinus*, *Vna fides*; Let our beleefe be but one, and our hearts will be one.

But since, as *Erasmus* hath too truly obserued, there is nothing so happie in these humane things, wherein there is not some intermixtures of distemper; and S. *Paul* hath told vs, there must be heresies; and the

the Spouse, in *Salomons* Song, compares her blessed husband to a yong Hart vpon the mountaine of Be-ther; that is, Diuision; Yea, rather, as vnder *Gensericus*, and his Vandals, the Christian Temples flamed higher then the Townes; so for the space of these last hundred yeeres, there hath beene more combustion in the Church, then in the ciuill state; My next wish is, that if differences in Religion cannot bee avoided, yet that they might bee rightly iudged off, and be but taken as they are. Neither can I but mourne, and bleede, to see how miserably the World is abused on all hands with preiudice in this kinde: whiles the aduerse part brands vs with yniust censures, and with loude clamours cries vs downe for heretickes: On the other side, some of ours, doe so sleight the errours of the Romane Church, as if they were not worth our contention; as if our Martyrs had beene rash, and our quarrels trifling; O-

Cantic. 2. ult.

*Victor. Perfer.
Afric. l. 5.*

*Spalat. de hist.
Eccles. tom. ult.
lib. 7.*

thers againe, doe so aggrauate them, as if we could neuer bee at enough defiance with their opinions, nor at enough distance from their communion: All these three are dangerous extremities; The two former whereof shall (if my hopes faile me not) in this whole discourse be sufficiently conuinc'd; wherein as wee shall fully cleare our selues from that hateful slander of heresie, or schisme; So we shall leaue vpon the Church of Rome, an vnauoydable imputation of many no lesse foule, and enormous, then nouell errours; to the stopping of the mouthes of those Adiaphorists, whereof *Melancthon* seemes to haue long agoe prophesied; *Metuendum est*, &c. It is to be feared (saith he) that in the last age of the world this errour will raigne amongst men, that either Religions are nothing, or differ onely in words.

The third comes now in our way; That which *Laertius* speaks of *Menedemus* that in Disputing his
very

*Melanct. Postill.
de Baptismo
Chri.*

Diog. Laert.

very eyes would sparkle, is true of many of ours, whose zeale transports them to such a detestation of the Romane Church, as if it were all errour, no Church; affecting nothing more, then an vtter opposition to their doctrine and ceremonie, because theirs; Like as *Maldonate* professeth to mislike and auoide many faire interpretations, not as false, but as *Caluins*: These men haue not learned this in Saint *Austens* Schoole, who tels vs, that it was the rule of the Fathers well before *Cyprian* and *Agrippinus*, as since, that whatsoeuer they found in any schisme or heresie, warrantable and holy, that they allowed for its owne worth, and did not refuse it for the abettors; Neither for the chaffe doe we leaue the floore of God, neither for the bad fishes doe we breake his nets. Rather, as the Priests of *Mercurie* had wont to say, when they ate their Figs and Honie, γλυκὺ, &c. All truth is sweet; it is indeed Gods, not ours, wherefoeuer it is found;

Hooker. Eccles.
Poll 4. 5 3.
Comment. in
Euang. sape.
Patres nostri &
saluberrimam
consuetudinem
tenuerunt ut
quicquid dini-
num ac legiti-
mum, &c. Aug.
Neq; propter pa-
leam relinqui-
mus aream Do-
mini, neq; propter
p'sces malos
rumpimus relia-
domini. Aug.
Epist. 48.
Sic Anabaptist.e
accusant Pado-
baptismum Pa-
pismi Clifton.
contr. Smith.
Sic Neariani
Trinitatem ar-
guunt & arti-
culum Papa.
Probant Falsis.
c. 1.

the Kings coyne is currant, though it be found in any impure channell.

For this particular; they haue not well heeded that charitable profef-
sion of zealous Luther (*Nos fate-
mur, &c*) We professe (saith hee)
that vnder the Papacy there is much
Christian good, yea all; &c. I say
moreouer, that vnder the Papacie is
true Christianitie, yea the very ker-
nell of Christianitie, &c. No man
I trust will feare that feruent spirits
too much excesse of indulgence; vn-
der the Papacie may bee as much
good, as it selfe is euill; Neither doe
we censure that Church for what it
hath not; but for what it hath:
Fundamentall truth is like that Ma-
ronæan wine, which if it bee mixed
with twentie times so much water
holds his strength: The Sepulchre
of Christ was ouer-whelmed by the
Pagans with earth and rubbish; and
and more then so; ouer it, they built
a Temple to their impure *Venus*;
yet still, in spight of malice, there
was the Sepulchre of Christ; and it

is

*Nos fatemur.
sub papatu plu-
rimum esse boni
Christiani; imo
omne bonum
Christianum;
dico insuper &
imo vero verum
nucleum Christi-
anitatis. Luther.
in Epist. ad 2.
pleb. de Anabapt.
cit. a Cromero de
falsa relig. Lu-
theran.*

*Aliud est crede-
re quod Papa
credit, aliud
credere quod est
Papa. Proleus.
ibid. ubi supr.*

*Euseb. de vita
Constantini. l. 3.
c. 25.*

is a ruled case of *Papinian*, that a sacred place looseth not the holinesse, with the demolished walles; No more doth the Romane, loose the claime of a true visible Church, by her manifold and deplorable corruptions; her vnsoundnesse is not lesse apparent, then her being; If shee were once the spouse of Christ, and her adulteries are knowne, yet the diuorce is not sued out.

Iustin. Tit. 1. §. 4. Annot. in leg. 12. Tan.

CHAP. II.

The Originall of the differences.

IT is too true that those two maine Elements of euill (as *Timon* called them) Ambition and Couetousnesse, which *Bernard* professes were the great Masters of that Clergie in his times, hauing palpably corrupted the Christian World,

Magistris utentes Ambitione & Auaritia Bern. ad Henric Senonensem.

B 4 both

both in doctrine and manners, gaue iust cause of scandall, and complain to godly minds; Which (though long smothered) at last brake forth into publike contestation; augmented by the fury of those guiltie defendants, which loued their reputation more then peace: But yet so, as the complainants euer professed a ioynt allowance of those fundamentall truths, which discried themselves, by their bright lustre, in the worst of that confusion; as not willing that God should leese any thing by the wrongs of men, or that men should leese any thing by the enuie of that euill spirit, which had taken the advantage of the publike sleepe for his tares: Shortly then, according to the Prayers and predictions of manie holy Christians, God would haue his Church reformed; How shall it be done? Licentious courses (as *Seneca* wisely) haue sometimes beene amended by correction, and feare, neuer of themselves; As therefore their owne president was stirred

*Qua fuerant
vicia, mores fi-
unt. Gers. de
negligentia pre-
latorum.
Ex Senec. Gra-
mam. Germ.*

Matth. 13. 25.

*Per disciplinam
& meum, nun-
quam sponsa.
etc.*

vp in the Councell of Trent, to crie out of their corruption of discipline; So was the spirit of *Luther*, somewhat before that, stirred vp to taxe their corruption of Doctrine; but, as all beginnings are timorous, how calmly did he enter, and with what submisſe Supplications did hee sue for redreſſe? I come to you (ſaith he) moſt holy Father, and humbly proſtrate before you, beſeech you, that, if it be poſſible, you would be pleaſed to ſet your helping hand to the worke, Intreaties preuaile nothing; The whiles, the importune inſolence of *Eckius*, and the vndiſcreete carriage of *Caietan* (as *Luther* there profeſſes) forced him to a publike oppoſition. At laſt (as ſometimes euen poyſons turne medicinall) the furious proſecution of abuſed Authoritie increaſed the zeale of truth; Like as the repercuſſion of the flame intends it more; And as zeale grew in the plaintiue, ſo did

James Hogo ſtrat a *Dominican* Inquiſitor ſtirrs vp Pope *Leo* to capitall puniſhments of *Luther* and his followers. *Ibid. hiſt. Concil.*

rage

Corrigenda & reformanda eſt Eccleſiaſtica diſciplina quæ iam diu deprauata atq; corrup. &c. Orat. præſid. conc. Trid. ſeſ. 11. Primordia cuncta pavidæ ſunt. Caſſiod.

Luther offered 95. Concluſ. to be Diſputed at Wittenb.

Io. Teſelius. offers the contrarie Propoſ. at Francfort.

Vid. hiſt. Conc.

Trid. lib. 1.

Lutherus, &c.

Ita venio beatiſſime Pater, &c.

Et adhuc proſtratus rogo, &c.

Epi. ad Leonem.

Io. Ibid. Lut. 1.

Eckius & Sil-

neſter Pierius

write ag- Luth.

vid. hiſt. Conc.

Trid.

Sæpe ſalutiſſimæ re peſtiſera. Sen

*A primordio in-
stitium vim pa-
titur statim ut
coli Deus caput
inuidiam religio
sortita est. Tert.
Scorpiac. aduers.
Gnostic. c. 8.*

Bapt. Porta.

*Leonis Bulla.
Anno 1518.*

*Punitis ingenijs
gliscit autori-
tas.*

*Erasm. Godescb.
Rosemund.*

rage in the defendant; So as now that was verified of *Tertullian* (*A primordio, &c.* From the beginning righteousness suffers violence, and, no sooner did God begin to be worshipped, but Religion was attended with enuie. The masters of the *Pythonsse* are angrie part with a gaine-full (though euill) guest: Am I become your enemy because I tolde you the truth? saith Saint *Paul*, yet that truth is not more vnwelcome, then successfull; For, as the breath of a man that hath chewed Saffron discolours a Painted face, so this blunt sinceritie shamed the glorious falshood of superstition.

The proud offenders, impatient of reproofe, trie what fire and faggot can doe for them; and now according to the old word, suppressed spirits gather more authoritie; as the Egyptian violence rather addeth to Gods Israel. In so much as *Erasmus* could tell the Rector of *Lovan*, that by burning *Luthers* bookes they might rid him from the Libraries

braries of men , not from their hearts.

The ventilation of these points diffused them to the knowledge of the world; and now, vpon serious scanning, it came to this (as that honor of *Rotterdam* professeth (*Non desuisse*) that there wanted not great Diuines, which durst confidently affirme, that there was nothing in *Luther*, which might not be defended by good and allowed Authors.

Nothing doth so whet the edge of wit as contradiction; Now, hee, who at first, like the blind man in the Gospell (it is *Bezæes* comparison) saw men like trees, vpon more cleare light, sees and wonders at those grosse superstitions, and tyrannies, wherewith the Church of God had beene long abused: And now, as the first *Hue* and *Crie* rayseth a whole Countrie, the world was awakned with the noyse, and startling vp, saw, and stood amazed to see its owne flauerie and besottednesse: Meane while; That God, who

*Non desuisse
magnum Theolo-
gos qui non ve-
rebantur affir-
mare nihil esse
in Luthero
quin per proba-
tos Autores
defendi possit.
Eras. lib. Epist.
15, Godeschalco
Rosemund, &c.
Theod. Bez, con-
tr. Andreã, &c.
vid. bisler, conc.
Trid. l. 1.*

*Hulr. Zuinglius
in Eccl. Zurich.
oponit se Traty
Sampsoni Me-
diolan. Francis.
Hugo Constanti-
ens. Episcopus
opponit se Zwin-
glio. ibid.
Bulla secunda
Leonis Papæ.
An. 1520.*

*Anna. 1518.
Vid. Histor.
Concil. Trid. l. i.*

who cannot bee wanting to him-
selfe, rayseth vp abettors to his
truth; The contention growes,
Bookes flie abroad on both parts.
Straight Bulls bellow from Rome
nothing but death, and damnation
to the opposites; Excommunicati-
ons are thundred out, from their
Capitoline powers, against all the
partakers of this (so called) heresie;
the flashes of publike Anathemas
strike them downe to hell.

The condemned reprovuers stand
vpon their owne integritie, call hea-
uen and earth to record, how iustly
they haue complained, how vniust-
ly they are censured; in large Vo-
lumes defending their innocence;
and, challenging an yndeniable part
in the true visible Church of God,
from which they are pretended to
be ciefted; appeale, (next to the
Tribunall of Heauen) to the sen-
tence of a free generall Councell,
for their right.

Profer is made at last of a Sy-
node at *Trent*; but neither free, nor
generall;

generall; nor such, as would afford (after all semblances) either safetie of access, or possibilitie of indifferencie; That partiall meeting (as it was * prompted to speake) condemns vs vnheard; right so as *Ruffinus* reports it in that case of *Athenasius*; *Iudicandi potestas, &c.* The power of iudging was in the accusers; contrarie to the rule of their owne Lawe; *Non debet, &c.* The same partie may not bee the Iudge, accuser witnesse; contrarie to that iust rule of *Theodericus*, reported by *Cassiodore* (*Sententia, &c.*) The sentence that is giuen in the absence of the parties is of no moment. We are still where we were, opposing, suffering. In these termes wee stand, what shall wee say then, if men would either not haue deserved, or haue patiently indured reproofe, this breach had neuer beene. Woe bee to the men by whom this offence cometh; For vs, that rule of Saint *Bernard* shall clearly acquit vs, be-

com-

Tres salui con-
ductus concessi
Protestantibus;
sed quam fru-
stra vid. Inny
animaduersiones
in Bellar.

* *Vid. Epist. Epi.*
Quinq. Eccles.
in histor. Concil.
Trid.

Iudicandi pote-
tas apud accu-
satores erat.

Ruffin. hist. l. 10
cap. 17.

2. q. Multa, &c.

3. q. 7. Nullus
debet.

Sententia non
presentibus par-
tibus dicta nul-
lius momenti est
Cassiod. d. Ami-
cil. c. 5.

Nullus ante re-
dam cognitionem
causae debet
privari suo iure.
Rodriguez. Cas.
conf. c. 241.

*Cum carpuntur
vitia & inde
scandalum ori-
tur ipso sibi scan-
dali causa est
qui fecit quod
argui debet, non
ille qui arguit.
Bernard. ad
Hug. de Sancto
Vict. Epist. 78.*

fore God, and his Angels (*Cum car-
puntur vitia, &c.*) When faults are
taxed, and scandall growes, hee is
the cause of the scandall, who did
that which was worthie to bee re-
proved not he that reproveth the ill
doer.

CHAP. III.

*The reformed unjustly charged with
noueltie, heresie, schisme.*

*Nos veterain
stauramus, noua
non prodimus
Eras. Godes-
chalco, &c.*

BE it therefore knowne to
all the World, that our
Church is onely Re-
med, or Repaired, not
made new: There is not one stone
of a new foundation laide by vs;
Yea, the old wals stand still; Onely
the ouer-casting of those ancient
stones which the yntempered mor-
ter, of new inuentions, displeaseth
vs. Plainely, set aside the corrupti-
ons,

*Vide. Fregeuil-
ly Politiq. Re-
forme. An. 1588.*

ons, and the Church is the same: And what are these corruptions, but vnsound adiections to the ancient structure of Religion; These we cannot but oppose; and are therefore vniustly, and imperiously eicted; Hence it is that ours is by the opposite stiled an Ablatiue, or negative Religion; for so much as wee ioyne with all true Christians in all affirmatiue positions of ancient faith; onely standing vpon the deniall of some late and vndue additaments to the Christian beleefe; Or if those additions bee reckoned for ruines: It is a sure rule which *Durandus* giues concerning materiall Churches, applyable to the spiritual; that if the Wall be decayed, not at once but successiue, it is iudged still the same Church, and (vpon reparation) not to bee reconsecrated, but onely reconciled. Well therefore may those mouthes stop themselves, which loudly call for the names of the Professors of our faith, in all successions of times, till *Luther*

Heresia non tam docent credere, noua, quam vetera non credere: magis enim hereses in non credendo.
Ioan. Lensena
Bellidannus de Christiana libert
l. 12. c. 7.

Durand. Ration.
lib. 1;

Fisher. contr.
D. White, &
D. Featly,

The old Religion.

ther lookt forth into the World. Had we gone about to broach any new positive Truths, vnscene, vnheard of former times, well and iustly might they challenge vs. for a deduction of this line of doctrine, from a pedigree of Predecessours; Now, that we only disclayne their superfluous, and nouell opinions, and practices, which haue beene by degrees thrust vpon the Church of God, retyning inuiolably all former Articles of Christian faith, how idle is this plea; how worthy of hissing out? Who sees not now that all we need to doe, is, but to show that all those points which wee cry downe in the Romane Church, are such, as carrie in them a manifest brand of newnesse, and absurditie. This prooffe will cleerely iustifie our refusall; Let them see how they shall once, before the awfull Tribunall of our last Iudge, iustifie their vncharitablenesse, who cease not vpon this our refusall to eiect, & condemne vs.

The

*Accusatō non
debet admitti
que non proce-
dit ex charita-
te 4. qu. 5.*

The Church of Rome is sicke; Ingenuous *Cassander* confesseth so; (*nec inficior, &c.*) I deny not (saith he) that the *Romane* Church is not a little changed from her ancient beautie, and brightnesse, and that shee is deformed with many diseases, and vicious distempers; *Bernard* tels vs how it must bee dieted; profitable, though vnpleasing, medicines must bee poured into the mouth of it; *Luther*, and his associates did this office (as *Erasmus* acknowledgeth; (*Lutherus porrexit*) *Luther*, saith hee, gaue the World a potion violent, and bitter; what euer it were, I wish it may breed some good health in the bodie of Christian people, so miserably foule with all kinds of euils. Neuer did *Luther* meane to take away the life of that Church, but the sicknesse; Wherein (as *Socrates* answered to his Iudges) surely, he deserued recompence, in steed of rage; For as Saint *Ambrose* worthily; (*Dulcior est*) sweeter is a

C

re-

Nec inficior Rom. Ecclesiam à prisco suo decore & splendore non parum diuersam, multisque morbis, & vitijs deformatam. Cass. de Offic. boni viri, &c.

Vtilia vero & nolenti ingerenda. Bern. de vita Solit.

Lutherus porrexit orbi pharmacum violentum & amarum; Id quale, quale sit optarim vt aliquid bone sanitatis, &c. Eras. Georgio Saxon. Duci. l. 21.

Novis morbis nonis obuiandum medicamentis. Bern. ep. 161.

Dulcior est religio a castigatione, quam blanda remissio. Ambr. in obit. Theodos. ser. 6.

religious chastisement, then a smoo-
thing remission.

This that was meant to the
Churches health, proues the Phy-
sicians disease ; so did the bitter-
nesse of our wholesome draughts
offend, that we are beaten out of
doores ; Neither did wee runne
from that Church, but are driuen
away, as our late Soueraigne pro-
fesseth by *Casaubons* hand ; Wwe
know that of *Cyrrill* is a true word ;
Those which seuer themselves from
the Church, and communion, are
the enemies of God, and friends
of Devils ; and that which *Diony-
sius* said to *Novatus* ; Any thing
must rather be borne, then that we
should rend the Church of God :
Farre, far was it from our thoughts,
to teare the seamelesse coate ; or,
with this precious Oyle of Truth
to breake the Churches head ;
We found iust faults ; else, let vs
bee guiltie of this disturbance. If
now, choler vniustly exasperated
with an wholesome reprehension,
haue

*Non fugimus
sed suzamer.
Causaub. ad
Peron.*

*Qui ab Ecclesia
& communio-
ne, &c.
Cyrrill. orat. de
exitu Anime.
Oportebat qui-
dem nihil non
ferre ne Eccle-
siam Deiscinde-
res. Dionys. ad
Novat. Euseb. l.
8. c. 44. &c.*

*Qui statum
conturbat Ec-
clesia ab eius li-
minibus arcea-
tur. 2. Epist. A-
lexand. Pap.*

haue broken forth into a furious persecution of the gainesayers, the sinne is not ours; If we haue defended our innocence with blowes, the sinne is not ours. Let vs neuer prosper in our good cause, if all the water of Tyber can wash off the blood of many thousand Christian soules that hath beene shed in this quarrell, from the hands of the Romish Prelacie. Surely, as it was obserued of olde, that none of the Tribe of *Leui*, were the professed followers of our Saviour, so it is too easie to obserue, that, of late times, this Tribe hath exercised the bitterest enmitie vpon the followers of Christ. Suppose wee had offended in the vndiscreet managing of a iust reproofe; it is a true rule of *Erasmus*, that generous spirits would bee reclaymed by teaching, not by compulsion; and as *Alipius* wisely to his *Augustine*; Heed must bee taken, least whiles wee labour to redresse a doubtfull complaint, wee make greater wounds then we find.

Ingenia generosa doceri capiunt, cogi non ferunt; cogere tyrannorum est, cogi tantum asinorum. *Eras.*
Rosmundano, ubi supra.
Cauendum est ne cum rem dubiam emendare volumus maiora vulnera faciamus. *Alip.*
Aug. Epist. 239.

Oh how happy had it beene for Gods Church, if this care had found any place in the hearts of her Gouvernours; who regarding more the entire preservation of their own honour, then Truth, and Peace, Were all in the harsh language of warre (παῖς, βάλλε) smite, kill, burne, persecute: Had they beene but halfe so charitable to their moderne reprovours, as they professe they are to the fore-going, how had the Church flourished in an vnterrupted vnitie? In the old Catholike Writers (say they) wee beare with many errours, wee extenuate, and excuse them; wee find shifts to put them off; and devise some commodious senses for them; Guiltinesse, which is the ground of this fauour, workes the quite contrarie courses against vs: Alas, how are our Writings racked, and wrested to envious senses, how misconstrued, how perverted, and made to speake odiously on purpose to worke distaste; to enlarge quarrell,

to

Index Expurgat. Belg. inssu Phil. 2. Antwerp. Offic. Plant. In Catholicis veteribus alios plurimos, &c.

to draw on the deepest censures.

Woe is mee, this cruell vncharitablenesse is it, that hath brought this miserable calamitie vpon distracted Christendome; Surely, as the ashes of the burning Mountaine *Vesuuus* being dispersed farre and wide, bred a grieuous Pestilence in the Regions round about; so the ashes that flie from these vnkindly flames of discord haue bred a wofull infection, and death of soules through the whole Christian World.

Magdeb. Cent.

2.

C 3

CHAP.

CHAP. III.

*The Church of Rome guiltie of
this Schisme.*

*Quæ iamdiu
depravata atq;
corrupta, harum
iſarum bere-
ſium magna ex
parte cauſa ori-
goq; extitit, O-
rat. præſ. Conc.
Trid. ſeſſ. II.
Petrus Oxon.
ſum. concil. ſub
ſixto 4.*

*Si authoritas
quæatur, orbis
maior eſt urbe
vnicuiq; fuerit
Epiſcopus ſue
Romæ, ſue Eu-
guly Hieron.
Euagrius.
Valdenſ. doct.
ſid. Tom. 1 l. 2.
Pufius. Hierar.
Eccl. l. 6. 3.
Turreſm. &
aliy Vid. Mort.
appell. lib. 4. c. 2.
S. 6.*

IT is confeſſed by the
Preſident of the Triden-
tine Councell, that the
depravation of diſcipline
and manners of the Romane
Church, was the chiefe cauſe and
originall of theſe diſſenſions. Let
vs caſt our eyes vpon the doctrine,
and wee ſhall no leſſe find the guilt
of this fearefull Schiſme to fall hea-
uily vpon the ſame heads.

For firſt; (to lay a ſure ground;) Nothing can be more plaine then that the Romane is a particular Church, as the Fathers of *Baſil* well diſtinguiſh it, not the vniuerſall; though we take in the Churches of her ſubordination or correſpondence: This truth we might make good by authoritie, if our very ſenſes did not ſaue vs the labour;

Secondly, No particular Church (to say nothing of the vniuersall since the Apostolike times) can haue power to make a fundamental point of faith; It may explaine or declare, it cannot create Articles.

Thirdly, Only an error against a point of faith is Heresie.

Fourthly, Those points wherein wee differ from the Romanists are they, which only the Church of Rome hath made fundamentall, and of Faith.

Fifthly, Thereformed, therefore, being by that Church illegally condemned for those points are not heretickes.

Hee is properly an Hereticke, (saith *Hosius*), who being convicted in his owne iudgement, doth of his owne accord cast himselfe out of the Church; For vs, we are neither convicted in our owne iudgement; nor in the lawfull iudgement of others; We haue not willingly cast our selues out of the Church, but howauer wee are said to be violently

Answer of the
Bishop of S.
Dauids Chapl.
to Fisher.

*Nec Papa, nec
Episcopus pro-
prie potest pro-
positionem ali-
hereticare,*

*Gerf. An liceat
in causis fidei,
&c.*

*Nil. Thessal. O-
rat. de dissens.
Is proprie here-
ticus dicitur qui
suo ipsius iudi-
cio condemnatus
sua sponte seip-
sum eiecit ab
Ecclesia.*

*Hosius de legiti-
mus Iudicijs
rerum, Ecclesia-
sticarum. l. 2.*

* Subesse Roma-
no, &c. Extr.
de maior. &
obed. unani, &c.
t Sylu. Prier.
Epitom. resp. ad
Luther, l. 2. c. 7.

lently elected, by the yndue sen-
tence of malice, hold our selues close
to the bosome of the true Spouse
of Christ, neuer to bee remoued;
As farre therefore from Heresie as
Charitie is from our Censures
Only wee stand conuicted by the
doome of good Pope * Boniface;
or L. Syluester Prierius. *Quicumque*
non, &c. Whosoeuer doth not re-
lie himselfe vpon the Doctrine of
the Romane Church; and of the
Bishop of Rome as the infallible rule
of faith, from which euen the Scrip-
ture it selfe receiues her force, he is
an Hereticke. Whence follows
that the Church of Rome condem-
ning and electing those for Here-
tickes which are not, is the authour
of this wofull breach in the Church
of God.

I shall therefore, I hope, abun-
dantly satisfie all wise and indiffe-
rent Readers; if I shall show that
those points which wee refuse, and
oppose, are no other then such, as
by the confessions of ingenuous au-
thors

thors of the Romane part, haue
 beene; (besides their inward falsity)
 manifest vpstarts; lately obtruded
 vpon the Church;) such as duran-
 cient Progenitours in many hun-
 dreds of successions, either knew
 not, or receiued not into their be-
 liefe, and yet both liued and dyed
 worthy Christians. Surely it was
 but a iust speech of Saint Bernard,
 and that which might become the
 mouth of any Pope, or Counsell;
 (*Ego si peregrinum, &c.*) If I shall
 offer to bring in any strange opini-
 on; it is my sinne. It was the wise
 Ordinance of the *Thurians*, as *Dio-
 dorus Siculus* reports, that he who
 would bring in any new Law a-
 mongst them to the prejudice of
 the old, should come with an halter
 about his necke into the assembly,
 and there, either make good his
 proiect, or die. For, howeuer in
 humane Constitutions (*μεταγενεσθαι*,
 &c.) the later orders are stronger
 than the former; yet, in Diuinity,
Primum verum; The first is true, as

Ter-

*Nilus imputat
 diuisiones orbis
 Christiani pre-
 sumptioni Ro-
 mane Ecclesie,
 que suscepit
 in se absque
 Graecis definire
 de rebus fidei,
 & contra senti-
 entes anathema
 toferre. Orat.
 de dissens. Ec-
 cles.*

*Ego si peregrini-
 num dogma in-
 duxero ipse pec-
 cani, Bern. in
 Cant. ser. 30.
 Cit. Demosth.
 Annotat. in leg.
 12. Tab.*

*μεταγενεσθαι
 διαταξεις
 σχυρότερα τῶν
 πρὸ αὐτῶν.
 Modest. Annot.
 ibid.*

Tertullians rule is; The old way is the good way; according to the Prophet; Heere wee hold vs; and because we dare not make more Articles then our Creedes, nor more sinnes then our Ten Commandments, we are indignely cast out.

Let vs therefore addresse our selues roundly to our promised taske; and make good the noueltie, and vnreasonablenesse of those points we haue reiected; Out of too many Controuersies disputed betwixt vs, we select only some principall; and out of infinite varieties of euidence, some few irrefragable testimonies.

CHAP.

CHAP. V.

The newnesse of the Article of
Iustification by inherent
righteousnesse.

HO begin with Iustificati-
on. The Tridentine Fa-
thers, in their seauen
moneths debating of this
point, haue so cunningly set their
words, that the errour which they
would establish, might seeme to be
either hid, or shifted; Yet, at the last,
they so far declare themselues, as to
determine, that the only formall
cause of our Iustification is Gods
Iustice, not by which he himselfe is
Iust, but by which he makes vs iust;
wherewith being endowed by him
wee are renewed in the spirit of our
minde, and are not only reputed,
but are made truly iust, receiuing e-
uery man his owne measure of Ius-
tice, which the Holy Ghost di-
uides to him, according to each
mans

*Card. de Mon-
te pref. Concil.
Orat. sua. sess.
II. professes
what they
meant to haue
dispatcht in
15. dayes; cost
seuen moneths
worke.
Vnica formalis
causa est iustitia
Dei non qua ip-
sa iustus est, sed
qua nos iustos
facit, &c.
Concil. Trid.
sess. 6.*

Secundum propriam cuiusque dispositionem & cooperationem.
ibid.

*Si quis dixerit,
&c. per eam ip-
sam formaliter
iustus esse. Vel
sola imputatione
iustitiae Christi,
vel sola remissi-
one peccatorum
&c. anathema
sit. Can. 10. 11.*

mans predisposition of himselfe, and cooperation; And withall, they denounce a flat *Anathema* to all those, who shall dare to say that wee are formally iustified by Christs righteousness, or by the sole imputation of that righteousness; or, by the sole remission of our sinnes, and not by our inherent Grace diffused in our hearts by the Holy Ghost; Which termes they have so craftily laid together, as if they would cast an aspersion upon their adversaries, of separating the necessitie of sanctification from the pretended iustification by faith; wherein all our words and writings will abundantly cleare vs, before God, and men, that there is an inherent iustice in vs, is no lesse certaine, then that it is wrought in vs by the Holy Ghost. For God doth not iustifie the wicked man as such; but of wicked makes him good; not by mere acceptance, but by a real change; whiles hee iustifies him whom hee sanctifies; These two acts of Mercie

Nunquam re-
mittetur culpa
quin simul in-
fundatur iusti-
tia. Bell. l. 2. de
Iustificat. c. 13.

cie are inseparable; But this Iustice being wrought in vs by the holy Spirit, according to the modell of our weake receit, and not according to the full power of the infinite agent, is not so perfect, as that it can beare vs out before the Tribunall of God.

It must bee onely vnder the garment of our elder Brother, that wee dare come in for a blessing; His righteousnesse made ours by faith, is that whereby wee are iustified in the sight of God; This doctrine is that which is blasted with a Tridentine curse.

Heare now the historie of this doctrine of Iustification, related by their *Andrew Vega* (*de Iustif. l. 7. c. 24.*) *Magna fuit, &c.* Some ages since (saith hee) there was a great concertation amongst Diuines, what should bee the formall cause of our Iustification: some thought it to be a created iustice, infused into man, but only the fauour and mercifull acceptation of God. In which opinion

*Perfecta sunt opera Dei ex
Deuter. 32. Bel-
larm. l. 2. de Iu-
stif. c. 14.
Iustitiam in no-
bis recipientes
unusquisque su-
am secundum
mensuram
quam Spiritus
Sanctus parti-
tur singulis pro-
ut vult, & se-
cundum propri-
am cuiusque
dispositionem.
Conc. Trid. ubi
supra.*

pinion the Master of Sentences is thought by some to haue beene: Others whose opinion is more common, and probable, held it to bee some created qualitie informing the soules of the iust; This opinion was allowed in the Councell of Vienna: And, the Schoole-doctors after the Master of Sentences deliuered this not as probable only, but as certaine: Afterwards, when some defended the opposite part to be more probable, it seemed good to the holy Synode of Trent, thus to determine it. So as, till the late Councell of Trent (by the confession of *Vega* himselfe) this opinion was maintayned, as probable only; not as of faith: Yea, I adde, by his leaue, the contrary was till then most currant.

It is not the Logick of this point, we strue for; It is not the Grammar; it is the Diuinitie: What is that whereby wee stand acquitted before the righteous Iudge, whether our inherent Iustice, or Christs

im-

*Forense vocab.
Iustif. verbum
Iustificandi in
aliqua significatio-
ne usurpant pa-
tres, Chemnit.
exam. de Iustif.
Causa formalis
propter quam
homo dicitur
iustus coram
Deo, Bell, l. 2. de
Iustif. c. 1.*

imputed Iustice apprehended by faith; The Diuines of Trent are for the former, all Antiquity with vs for the latter. A iust Volume would scarce contayne the pregnant Testimonies of the Fathers to this purpose.

Saint *Chrysostome* tels vs it is the wonder of Gods mercie, that hee who hath sinned, confesseth, is pardoned, secured, and suddenly appeares iust; Iust, but how? The Crosse tooke away the Curse (saith hee) most sweetly. Faith brought in Righteousnesse, and Righteousnesse drew on the Grace of the Spirit.

Saint *Ambrose* tels vs that our carnall infirmitie blemisheth our workes, but that the vprightnesse of our faith couers ours errours, and obtaines our pardon; And professeth that hee will glory, not for that he is righteous, but for that hee is redeemed, not for that he is void of sinnes, but for that his sinnes are forgiven him.

Saint

Yet in the next Chapter he corrects this propter in *Chenitius*; and expressees it by per l. 2. c. 2.

Chrysost. in Gen. hom. 2. O misericordie magnitudinem, &c. repente iustus apparet.

Chrys. in Galat. c. 3. Crux sustulit execrationem fides inuexit iustitiam iustitia vero gratiam spiritus allexit.

Ambros. de Iacob. & vita beata. Non operibus iustificamur sed fide, quoniam carnalis infirmitas, &c. Ibid. c. 6.

Non gloriabor quia mens, &c. Similiter de Cain & Abel. l. 1. c. 9. de fuga, sec. c. 3 & 7.

*Hieron. aduers.
Pelag. l. 1. Tunc
iusti sumus im-
perfectos nos,
&c.*

*Gregor. in E-
zech. hom. 7.
ad finem iustus
igitur advoca-
tus noster, &c.*

*Ergo fratres,
omnes de pleni-
tudine eius ac-
cipimus, de ple-
nitudine mise-
recordie, &c.
Quid? Remis-
sionem peccato-
rum ut iustifi-
cetemur ex fide,
August. Tract.
3. in Iohannem*

Saint *Ierome* tels vs then we are iust when we confesse our selues sinners, and that our righteousness stands not in any merit of ours, but in the meere mercie of God; and, that the acknowledgement of our imperfection, is the imperfect perfection of the iust.

Saint *Gregorie* tels vs that our Iust Aduocate shall defend vs righteous in his iudgement, because we know and accuse our selues vnrighteous, and that our confidence must not be in our acts, but in our Aduocate.

But the sweete and passionate speeches of Saint *Austen*, and Saint *Bernard* would fill a Booke alone; neither can any reformed Diuine either more disparage our inherent Righteousnesse, or more magnifie and challenge the imputed; It shall suffice vs to giue a taste of both:

We haue all therefore, Brethren, receiued of his fulnesse; Of the fulnesse of his mercie, of the abundance of his goodnesse haue we receiued; What? Remission of sinnes that

that we might be iustified by faith;
And what more, Grace for Grace;
that is, for this Grace wherein we
liue by faith, we shall receiue ano-
ther; faith that diuineſt of the Fa-
thers, And ſoone after; All that are
from ſinfull *Adam*, are ſinners, all
that are iustified by Chriſt, are iuſt,
not in themſelues; but in him; for
in themſelues, if ye aſke after them,
they are *Adam*; in him, they are
Chriſts. And elſewhere; Reioyce
in the Lord, and bee glad, O yee
righteous: O wicked, O proud
men that reioyce in your ſelues;
now beleeuing in him who iuſtifieth
the wicked, your faith is imputed
to you for righteouſneſſe.

Reioyce in the Lord; Why?
Becauſe now yee are iuſt; and
whence are yee iuſt? Not by your
owne Merits, but by his Grace;
Whence are yee iuſt? becauſe yee
are iuſtified.

Who ſhall lay any thing to the
charge of Gods Ele&t? It ſufficeth
mee for all righteouſneſſe, that I

D

haue

*Omnes qui ex
Adam cum pec-
cato, peccatores
omnes qui per
Chriſtum iuſti-
ficati, in ſe non in
ſe, ſed in illo.
Nam in ſe ſi in-
terroges Adam
ſunt &c. Ibid.
Auguſt.*

*Letamini &c.
O qui letamini
in vobis, O im-
pī, O ſuperbi
qui letamini in
vobis; iam cre-
dentes in eum
qui iuſtificat
impīum, &c.
Aug. 2. Enar-
rat in Pſal. 31.
Quis accuſauit,
&c. Sufficit mi-
hi ad omnes
iuſtitias ſolum
habere propitiū
cui ſoli peccavi.*

*Omne quod &c.
Non peccare
Dei iustitia est:
hominis iustitia
indulgentia
Dei, Bern. in
Cantic. ser. 23.
Et si miserecor-
dia Domini, &c.
Nunquid iusti-
tias meas. Do-
mine memora-
bor iustitie tue
solius, &c.*

*Non est pallium
breue, &c.*

*Et te pariter &
me operiet lar-
giter larga &
eterna iustitia,
&c. Bern. sup.
Cant. serm. 61.*

haue that God propitious to mee,
against whom only I haue sinned ;
All that he hath decreed not to im-
pute vnto mee, is as if it had not
beenē; Not to sinne is Gods Iu-
stice, mans iustice is Gods indul-
gence, saith Deuout *Bernard*.

How pregnant is that famous
profession of his. And if the mer-
cies of the Lord be from euerla-
sting, and to euerlasting ; I will al-
so sing the mercies of the Lord e-
uerlastingly; What, shall I sing of
my owne righteousness? No Lord,
I will remember thy righteousness,
alone; for that is mine too; Thou
art made vnto me, of God, righ-
teousnesse ; should I feare that it
will not serue vs both ? It is no short
Cloake, that it should not couer
twaine; Thy righteousness is a
righteousnesse for euer; and what
is longer then eternitie ? Behold
thy large and euerlasting mercie
will largely couer both thee, and
mee, at once; In mee it couers a
multitude of sinnes, in thee, Lord,
what

what can it couer but the treasures of pittie, the riches of bountie: Thus he.

What should I need to draw downe this Truth through the times of *Anselme, Lombard, Bonaventure, Gerson.*

The Manuell of Christian Religion set forth in the Prouinciall Councell of *Coleyne*, shall serue for all; *Bellarmino* himselfe grants them herein ours; and they are worth our entertayning; That Booke is commended by *Cassander*, as maruellously approued by all the learned Diuines of Italy, and France, as that, which notably sets forth the summe of the iudgement of the Ancients concerning this, and other points of Christian Religion; (*Nos dicimus, &c.*) Wee say that a man doth then receiue the gift of Iustification by faith, when being terrified, and humbled by repentance, hee is againe raysed vp by faith; beleeuing that his sinnes are forgiven him for the Merits of
D 2 Christ;

Bellarmino de Iust. l. 2. c. 1. & l. 3. c. 3.

Qui liber ab omnibus erratoribus Theologis etiam per Italiam & Galliam summo opere commendatus fuit, &c. Cass. Consult. Art. 4.

Nos dicimus hominem per fidem donum iustificationis tum demum accipere, &c. Enchirid. Colon.

Christ; who hath promised remission of sinnes to those that beleeue in him; and when he fees in himselfe new desires; so as detesting euill, and resisting the infirmitie of his flesh, he is inwardly inkindled to an indeauour of good; although this desire of his be not yet perfect. Thus they, in the voyce of all Antiquitie; and the-then-present Church. Only the late Councell of Trent hath created this opinion of Iustification a point of faith.

SECT. II.

*The error hereof against
Scripture.*

YET if age were all the quarrell, it were but light, For, though newnesse in diuine Truths is a iust cause of suspicion, yet wee doe not so shut the hand of our munificent God,

God, that he cannot bestow vpon his Church new illuminations in some parcels of formerly-hidden verities ; It is the charge both of their *Canss*, and *Caictan*, that no man should detest a new sense of Scripture for this , that it differs from the ancient Doctors ; for God hath not (say they) tyed exposition of Scripture to their senses.

Yea , if we may belecue *Salmeron*, the later Diuines are so much more quick-sighted ; they, like the Dwarfse sitting on the Gyants shoulder , ouer-looke him that is farre taller then themselves. This position of the Romane Church is not more new, then faultie : Not so much noueltie , as Truth conuinceth Heresies, as *Tertullian* ; We had beene silent, if wee had not found this point (besides the latenessse) erroneous : Erroneous; both against Scripture, and Reason. Against Scripture, which euery where teacheth, as , on the one side the imperfection of our inherent righteousnesse,

*Can. loc. com.
l. 7. c. 3. ref.
hac de Caict.*

*Quò iniiores,
no perspicu-
res. Salmer. in
Rom. 5. Disput.
51.*

*Hereses non
tam nouitas
quam veritas
reuincit. Ter-
tull. de Veland.
Virgin.*

teousnesse, so, on the other, our perfect Iustification by the imputed righteousness of our Saviour, brought home to vs by faith.

The former *Iob* saw from his dung-hill; How should a man bee iustified before God? If hee will contend with him, hee cannot answer one of a thousand; Whence it is, that wise *Salomon* asks, Who can say, My heart is cleane; I am pure from sinne: And himselfe answers; There is not a iust man vpon earth, which doth good, and sinneth not. A truth which (besides his experience) hee had learned of his Father *Dauid*, who could say; *Enter not into iudgement with thy seruant* (though a man after Gods owne heart) *for in thy sight shall no man liuing bee iustified. And if thou, Lord, shouldst marke iniquities, O Lord, who shall stand?*

For wee are all as an vncleane thing (we saith the Prophet *Esay*, including euen himselfe) and all our righteousnesses are as filthy ragges:

And

And was it any better with the best Saints vnder the Gospell? *I see (saith the chosen Vessell) in my members, another law warring against the law of my minde, and leading mee captiue to the law of sinne, which is in my members.*

Rom. 7. 23.

So as in many things wee sinne all: And if we say that we haue no sinne, we doe but deceiue our selues, and there is no truth in vs.

Iam. 3. 2.

1 Ioh. 1. 8.

The latter, is the summe of Saint Pauls Sermon at Antioch; Bee it knowne vnto you, *Men and brethren, that through this man is preached to you forgiveness of sinnes; and by him all that beleue are iustified: They are iustified, but how? Freely, by his Grace: What Grace? Inherent in vs, and working by vs? No; By Grace are yee saued through faith; and that, not of your selues; it is the gift of God. Not of workes, least any man should boast. Workes are ours, but this is righteousness of God, which is by the faith of Iesus Christ, to all them that beleue.* And how doth

Acts 13. 39.

Rom. 3. 24.

Ephes. 2. 8, 9.

Rom 3. 22.

Rom. 4. 5.

this become ours? By his gracious imputation : *Not to him that worketh, but beleeueth in him who iustifieth the wicked, is his faith imputed for righteousness.*

2 Cor. 5. 21.

Loe; it is not the act, not the habit of faith that Iustifieth, it is he that iustifies the wicked, whom our faith makes ours, and our sinne his; *He was made sinne for vs, that we might be made the righteousness of God in him.* Loe, so were wee made his righteousness, as he was made our sinne. Imputation doth both; It is that which encoffes our sinnes vpon Christ, and vs in his righteousness; which both couers and redresses the imperfection of ours. That distinction is cleere, and full; *That I may be found in him, not hauing mine owne righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* Saint Paul was a great Saint, he had a righteousness of his owne (not as a Pharisee only, but as an

Philip. 3. 9.

Apostle)

Apostle) but that which hee dares not trust to, but forsakes; and cleaues to Gods: not, that essentiall righteousness, which is in God, without all relation to vs, nor that habit of iustice which was remaying in him; but that righteousness, which is of God, by faith made ours. *Thus being iustified by faith, we haue peace with God through our Lord Iesus Christ.* For what can breake that peace but our sinnes? and those are remitted; For, who shall lay any thing to the charge of Gods Elect, *it is God that iustifies:* And in that remission is grounded our reconciliation; *For God was in Christ reconciling the world to himselfe, not imputing their sinnes vnto them; but contrarily, imputing to them his owne righteousness, and their faith for righteousness.* Wee conclude then, *that a man is iustified by* And blessed is hee to whom the Lord imputes righteousness without works: *Blessed are they whose iniquities are forgiven, and whose sinnes are covered*

Let

Rom. 5. 1.

Rom. 8. 33.

2 Cor. 5. 19.

2 Cor. 5. 21.

Rom. 3. 28.

Rom. 4. 6.

Ad hac vide.

Gen. 15. 6.

Esa. 45. 25.

Esa. 50. 8.

Esa. 53. 11.

Rom. 3. 20. &

3. 26.

Rom. 3. 30.

Rom 4. 2, 3.

Rom. 4. 9. & 16.

Rom. 5. 9. 18. 19

Rom 8. 1.

Rom. 10. 5, 10.

1 Cor. 4. 4.

Gal. 2. 16.

Gal. 3. 6.

Gal. 3. 11, 22.

24.

Let the vaine sophistry of carnall minds deceiue it selfe with idle subtilties, and seeke to clude the plaine truth of God, with shifts of wit; we blesse God for so cleere a light; and dare cast our soules vpon this sure euidence of God ; attended with the perpetuall attestation of his ancient Church.

SECT. III.

Against Reason.

LAstly, Reason it selfe fights against them. Nothing can formally make vs iust but that which is perfect in it selfe ; How should it giue what it hath not ? Now our inherent righteousnesse, at the best, is in this life, defectiue (*Nostra siqua est humilis , &c.*) Our poore iustice (saith *Bernard*) if we haue any, it is true, but it is not pure: For how should

*Non maius est
creare cælum &
terrâ quam
peccatores iusti-
ficare. Gers.
Tract. sup. Mag-
nificat. 10.*

*Bern. de verbis
Esaï. ser. 5.*

should it be pure, where we cannot but be faultie? Thus hee. The challenge is vnanswerable.

To those that say they can keepe Gods Law, let mee giue Saint *Hieromes* answere to his *Ctesiphon*; *Profer quis implenerit*; Show mee the man that hath done it: For, as that Father else-where, *In thy sight shall none liuing be iustified*; Hee said not, no man, but, none liuing; not Euangelists, not Angels, not Thrones, not Dominions; If thou shalt marke the iniquities euen of thine Elect, saith Saint *Bernard*, *Who shall abide it*? To say now that our actuall iustice, which is imperfect through the admixtion of veniall sinnes, ceaseth not to bee both true and (in a sort) perfect iustice, is, to say, there may be an vniust iustice, or a iust iniustice; that euen muddie water is cleare, or a leprous face beautifull.

Besides, all experience euinceth our wants: For as it is Saint *Anstons* true obseruation; Hee that is renewed from day to day, is not all

Hieron. ad Ctesiphontem.

Hieron. de filio prodigo.

Bern. in Cantic. ser. 73.

Iustitia actualis imperfecta &c. non desinit tamen esse vera iustitia, & suo quodam modo perfecta. Bell. de Iustif. l. 2. c. 14.

Aug. ad Hieron.
ep. 29.

renued, and so much as he is not renewed, so much he must needs bee in his olde corruption; And, as hee speakes to his *Hierome*, of the degrees of Charitie; there is in some more, in some lesse, in some none at all; but the fullest measure which can receiue no increase is not to bee found in any man, whiles hee liues here; and so long as it may bee increased, surely that which is lesse then it ought, is faulty; from which faultinesse it must needs follow, that there is no iust man vpon earth which doth good, and sinneth not; and thence in Gods sight shall none liuing be iustified. Thus he. To the very last houre our Prayer must be, *Forgiue vs our trespasses*; Our very daily indeuour therefore of increasing our renouation conuinceth vs sufficiently of imperfection; and the imperfection of our Regeneration conuinceth the impossibilitie of Iustification by such inherent righteousnesse.

In short therefore since this doctrine

ctrine of the Roman Church is both new and erroneous; Against Scripture and reason; we haue iustly refused to receiue it into our beliefe; and for such refusall are vniustly ciected.

CHAP. VI.

The newnesse of the doctrine of Merit.

Merit is next; wherein the Councell of Trent is no lesse peremptory. *If any man shall say that the good workes of a man iustified doe not truly merit eternall life, let him bee Anathema.*

It is easie for errour to shroud it selfe vnder the ambiguitie of words; The word *Merit* hath been of large vse with the Ancient, who would haue abhorred the present sense; with

Concil. Trid. sess. 6. c. 16. can. 32. si quis &c. augmentum gratiæ, vitam æternam, & ipsius vite æternæ consecutionem Anathema sit, &c.

*O felix culpa
que talem me-
rui habere sal-
uatorem, Eccle-
sia cavit in be-
nedictione Ce-
rei. Salm. in
1 Tim. 1. Apo-
stoli à suis ciui-
bus occidi meru-
erunt, Aug. in
Psal. 35.*

*Maiore est mea
iniquitas quàm
ut veniam me-
rear. Gen. 3.
Vulg. Tral. vid.
Mort. Appell.*

*Manet sempi-
terna requies,
&c.*

Basil, in Psal.

*174.
οὐ καὶ ὀφειλή-
μα τῶν ἔργων,
&c.*

*Veteres omnes
summo consen-
su tradunt, &c.
Cassand. Con-
sult. de bonis
quæst.*

with them it sounded no other then
Obtayning, or Impetration; not,
as now, earning in the way of con-
digne wages, as if there were an e-
qualitie of due proportion betwixt
our Workes, and Heauen; without
all respects of pact, promise, fauour;
according to the bold Comment
of *Sotus, Tollet, Pererius, Costerus,*
Weston and the rest of that straine.

Farre, farre was the gracious hu-
militie of the Ancient Saints from
this so high a presumption; Let
Saint *Basil* speake for his fellowes;
Eternall rest remaynes for those
who in this life haue lawfully stri-
uen, (ὃ καὶ ὀφειλήμα, &c.) not for
the Merits of their deedes, but of
the grace of that most munificent
God in which they haue trusted:
Why did I name one; when they
all with full consent (as *Cassander*
witnesseth) professe to repose them-
selues wholly vpon the meere mer-
cie of God, and merit of Christ,
with an humble renunciation of all
worthinesse in their owne workes.

Yea

Yea that vnpartiall Author deriues this Doctrine euen through the lower Ages of the Schoolemen, and later Writers; *Thomas of Aquine, Durand, Adrian de Traiecto* (afterwards Pope) *Clictoneus*, and deliuers it for the voyce of the then present Church; And, before him, *Thomas Waldensis* the great Champion of Pope *Martine*, against the mis-called Hereticks of his owne name, professes him the founder Diuine, and truer Catholique, which simply denies any such Merit, and ascribes all to the meere grace of God, and the will of the giuer. What should I need to darken the ayre with a cloud of witnesses, their *Gregorie Ariminensis*, their *Brugensis*, *Marcellinus*, *Pighius*, *Eckius*, *Ferus*, *Stella*, *Faber Stapulensis*; Let their famous Preacher *Royard* shut vp all (*Quid igitur is qui Merita prætendit, &c.*) Whosoever he be that pretends his Merits, what doth hee else but deserue Hell by his Workes?

Let *Bellarmines*. *Tutissimum est, &c.*
ground

*Neque ab hac
&c. Scholastici
scriptores & re-
centiores Eccle-
siastici, &c.*

*Tho. Wald. tom.
6. sac. Tit. 1.
c. 7. Thomas
Wald. præclarus
Wickliffitarum
impugnator.
Andr. Vega.
l. 7. de Causis
Iustif. c. 24.*

*Royard. tom. 5.
Dominic. II.
post Pentecost.*

ground it selfe vpon Saint *Bernards* experimentall resolution, *Periculosa habita est*, Perilous is their dwelling place who trust in their owne Merits, perillous, because ruinous; All these and many more teach this, not as their owne doctrine, but as the Churches; Either they and the Church whose voyce they are, are Hereticks with vs, or we orthodoxe with them; and they and wee with the Ancients.

The noueltie of this Romane Doctrine is accompanied with Error; Against Scripture, against Reason.

SECT. II.

Against Scripture.

THat God doth graciously accept, and munificently recompence our good workes, euen with
an

incomprehensible glory, we doubt not, we denie not; but this, either out of the riches of his mercy, or the iustice of his promise; but that we can earne this at his hands, out of the intrinsecal worthines of our acts, is a challenge too high for flesh and bloud, yea, for the Angelsof Heauen.

How direct is our Sauours instance of the seruant come out of the field, and commanded by his Master to attendance. *Doth hee thanke that seruant because hee did the things that were commanded him? I trow not; so likewise yee, When yee shall haue done all things which are commanded you, say, we are vnprofitable seruants; Vnprofitable perhaps (you will say) in respect of meriting thanks; not vnprofitable in respect of meriting wages; For to him that worketh is the reward, not reckoned of grace, but of debt: True; therefore herein our case differeth from seruants, that wee may not looke for Gods reward as of debt, but as of Grace; By grace are*

LUC. 17. 9, 10.

ROM. 4. 4.

E

yee

Ephes. 2. 8.

ye saved through faith; neither is it our earning, but Gods gift. Both, it cannot be; For if by grace, then it is no more of workes (even of the most reuend) otherwise grace is no more grace; but if it be of workes, then it is no more grace, otherwise worke should bee no more worke; Now, not by workes of righteousness which we haue done (at our best) but according to his mercie he saueth vs; Were our saluation of workes, then should eternall life be our wages, but now; The wages of sinne is death, but the gift of God is eternall life through Iesus Christ our Lord.

Rom. 11. 6.

Tit. 3. 5.

Rom. 5. 23.

SECT. III.

Against Reason.

IN very reason, where all is of meere dutie, there can bee no merit; for how can wee deserve reward by

by doing that which if we did not, we should offend? It is enough for him that is obliged to his taske, that his worke is well taken: Now, all that wee can possibly doe, and more, is most iustly due vnto God by the bond of our Creation, of our Redemption; by the charge of his royall Law; and that sweet Law of his Gospell: Nay, alas, wee are farre from beeing able to compasse so much as our dutie; In many things we sinne all. It is enough that in our glory we cannot sinne; though their *Faber Stapulensis* would not yeeld so much, and taxeth *Thomas* for saying so; with the same presumption that *Origen* held the very good Angels might offend; Then is our grace consummate; Till then our best abilities are full of imperfection; therefore the conceit of merit is not more arrogant, then absurd.

We cannot merit of him whom we gratifie not: We cannot gratifie a man with his owne; All our good is Gods alreadie; his gift, his pro-

E 2 prietie:

Alex. Pefant.
m. l. 2. c. qu. 4.
Artic. 4. disp. 4.

Gloria est gratia consummata. P. Ferius Specim. Schol. Orth. c. 13.

1 Cor. 4. 7.

*Pesant. in. 3. Th.
q. 1. art. 2.
Valor physicus
& entitativus
operum Christi,
&c.*

*Ab sit ut in fili
vitam eternam
expectent sicut
pauper elemo-
synam. Ruard.
Tap. ex Artic.
Colon.
Aug. de verb.
Apost. ser. 2.*

prietic: *What have we that we have not received?* Not our Talent only, but the improouement also is his meere bountie; There can be therefore no place for Merit.

In all iust Merit there must needs be a due proportion betwixt the act, and the recompence. It is of fauour if the gift exceed the worth of the seruice.

Now, what proportion can bee betwixt a finite, weake, imperfect obedience (such is ours at the best) and an infinite, full and most perfect glory; The bold Schooles dare say that the naturall and entitativue value of the workes of Christ himselfe was finite, though the morall value was infinite. What then shall bee said of our workes, which are, like our selues, meere imperfection; We are not so proud that we should scorne (with *Ruard. Tapperus*) to expect Heauen as a poore man doth an Almes; rather, (according to Saint *Austens* charge (*Non sit caput turgidum, &c.*) (Let not the head

bee

bee proud, that it may receive a Crowne.) We doe with all humilitie, and selfe-deiection looke vp to the bountifull hands of that God, who crowneth vs in mercie and compassion.

This Doctrine then of Merit being both new and erroneous, hath iustly merited our reproofe and detestation; and we are vniustly censured for our censure thereof.

CHAP. VII.

The newnesse of the Doctrine of Transsubstantiation.

THe point of Transsubstantiation is iustly ranked amongst our highest differences. Vpon this quarrell, in the very last age, how many soules were sent vp to Heauen, in the midst of their flames; as if the

Fons Idolomaniarum Transsubstan. Melanct. Ad amicū, 1544. Boxhorn. Isag. ad concord. l. 3.

Fox Acts and
Mon. passim.

*Si quis dixerit
in sacrosanctæ,
&c. Concil.
Trid. de Trans-
sub. c. 4. Can. 2.*

*In Synaxi sero
transsubstantia-
tionem definiuit
Ecclesia. Dix
satis erat crede-
re, siue sub pane
consecrato, siue
quocunque mo-
do adesse verum
corpus Christi,
Eras. Annot. in
1 Cor. 7.*

Sacrament of the Altar had beene sufficient ground of these bloudie Sacrifices.

! The definition of the Tridentine Councell is herein beyond the wont) cleare, and expresse. If any man shall say that in the Sacrament of the sacred Eucharist, there remaines still the substance of Bread and Wine, together with the Body and Bloud of our Lord Iesus Christ; and shall denie that marvellous and singular conuersion of the whole substance of Bread into the Bodie, and the whole substance of Wine into Bloud; the (*Species*) semblances or shewes only of Bread, and Wine remaining; (which said Conuersion the Catholike Church doth most fitly call Transsubstantiation) let him be accursed. Thus they.

Now let vs inquire how old this piece of faith is; *In synaxi sero, &c.* It was late ere the Church defined Transsubstantiation (saith *Erasmus*;) For, of so long it was (saith hee) held sufficient to beleeue that the

the true Bodie of Christ was there, whether vnder the consecrated Bread, or howsoeuer. And how late was this? *Scotus* shall tell vs; (*Ante Concilium Lateranense*) Before the Councell of Lateran, Transubstantiation was no point of faith; as Cardinall *Bellarmino* himselfe confesses his opinion, with a (*minime probandum.*) And this Councell was in the yeere of our Lord one thousand two hundred and fiftene; Let who list, beleene that this subtle Doctour had neuer heard of the Roman Councell vnder *Gregory* the seuenth, which was in the yeere one thousand seuentie nine; or that other, vnder *Nicholas* the second, which was in the yeare one thousand and threescore, or that he had not read those Fathers, which the Cardinall had good hap to meet with; Certainly, his acute-nesse easily found out other senses of those Conversions which Anti-quitie mentions; and therefore dares confidently say (wherein *Gabriel*

*Bellar. de Eu-
char. l. 3. c. 23.*

Ibid. Bellar.

*Confite-
am Suarez.*

*Saltem ab annis
quingentis dog-
ma Transsub.
non anathemate
stabilitum. Bell.
de Euch. l. 3. c.
21.*

*Concil. Florent.
sess. ult.*

Biel seconds him) (*non admodum antiquam*) that this doctrine of Transsubstantiation is not very ancient. Surely, if wee yeeld the vermost time, wherein *Bellarmino* can plead the determination of this point, wee shall arise but to (*saltem ab annis quingentis, &c.*) Five hundred yeares agoe; so long, saith he, at least was this opinion of Transsubstantiation vpon paine of a curse established in the Church: The Church, but what Church? The Roman, ywis, not the Greeke. That word of *Peter Martyr* is true, That the Greeks euer abhorred from this opinion of Transsubstantiation; In so much as at the shutting vp of the Florentine Councell, which was but in the yeare 1539. when there was a kind of agreement betwixt the Greekes and Latines about the Proceſſion of the Holy Ghost, the Pope earnestly moued the Grecians that amongst other differences they would also accord, (*de diuinâ panis Transmutatione,*) concerning the
diuine

diuine Transmutation of the Bread; wherein notwithstanding they departed as formerly, dissenting; How palpably doth the Cardinall shuffle in this businesse, whiles hee would perswade vs, that the Greekes did not at all differ from the Romans in the mayne head of Transsubstantiation; but only concerning the particularitie of those wordes, whereby that vnspeakeable change is wrought; when as it is most cleere by the Acts of that Councell, related euen by their *Binius* himselfe, that after the Greekes had giuen in their answer, that they doe firmly belecue that in those words of Christ the Sacrament is made vp, (which had beene sufficient satisfaction if that only had beene the question) the Pope vrges them earnestly still, (*vt de diuinâ panis transmutatione, &c.*) that in the Synod there might be treatie had of the diuine transmutation of the Bread; and when they yet stiffly denied, he could haue beene content to haue had the other three

Se firmiter credere verbis illis Dominicis sacramentum fieri, Ibid. sess. ult.

Ast. Theol. Wit-
tenberg. Ann.
1584.

three Questions of vnleauened Bread, Purgatorie, and the Popes Power discussed, wauing that other of Transsubstantiation, which hee found would not abide agitation. Since which time their Patriarch *Ieremias* of Constantinople, hath expressed the iudgement of the Greeke Church, (*Et enim uerè*) For the Bodie and Bloud of Christ are truely Mysteries; not that these are turned into mans bodie, but that (the better preuayling) wee are turned into them yeelding a change, but Mysticall not Substantiall.

Whitak. contr.
Dur. 1.2. fol.
220.

As for the Ancients of either the Greeke or Latine Church, they are so farre from countenancing this opinion, that our learned *Whitakers* durst challenge his *Duraus*; *Si uel unum, &c.* If you can bring me but one testimonie of sincere antiquitie, whereby it may appeare that the bread is transubstantiate into the flesh of Christ, I will yeeld my cause. It is true that there are faire flourishes made of a large lurie of fathers, giuing

giuing their verdict this way; whose verie names can hardly finde roome in a margine. Scarce any of that sacred ranke are missing; But it is as true, that their witnesses are grossely abused to a sense that was neuer intended; they onely desiring in an holy excesse of speech, to expresse the Sacramentall change, that is made of the elements, in respect of vse, not in respect of substance; and passionately to describe vnto vs the benefit of that Sacrament in our blessed Communion with Christ; and our liuely incorporation into him.

In so much as Cardinall *Bellarmino* himselfe is faine to confesse a yerie high hyperbole in their speeches (*Non est nouum*.) It is no vnusuall thing (saith he) with the Ancients, and especially *Irenaeus*, *Hilarie*, *Nys- sen*, *Cyrill*, and others, to say that our bodies are nourished by the ho- ly Eucharist.

Neither doe they vse lesse height of speech (as our learned Bishop hath

Ignat. ad Smyr.
Iren. l. 5. cont.
haeres. Fert u. l.
de resur. Orig.
hom. 5. in d. ue-
loc. Cyprian. a.
Cena Dom. Ba-
pl. in reg. breu.
q. 172. Greg.
Nysen. in Cate-
chet. Cyrill Hie-
rosol. Cat. myst. 4.
Hilar. l. 8 de
Trinit. Ambr.
de sac. l. 4. c. 4
& 5 Greg. Naz.
in Epit. Gargon.
Epiph. in Anch.
Chrys. hom. 24
in 1 Cor. Cyril
Alex. Epist. ad
Celesyrium.
Aug. in Psal. 33.
Hier. ad Hedib.
Theodor. dial. 3.
Leo ser. 6. de
Iciunio. Damas.
l. 4. de fid. orth.
Theophylact. in
Luc. 22.
Et quidem mu-
tatur; Est enim
alia elementi
natura, Sacra-
menti alia.
Ethica. cont. Bell.
Bellar. de Eu-
char. l. 2. c. 4.

Bish. Mertoys
Appell.

hath particularly obserued) in expressing our participation of Christ in Baptisme, wherein yet neuer any man pleaded a Transsubstantiation.

Neither haue their beene wanting some of the Classicall leaders of their schooles, which haue confessed more probabilitie of ancient euidence for Consubstantiation, then for this change. Certainly, neither of them both entred euer into the thoughts of those holy men, how euer the sound of their words haue vndergone a preiudiciall mistaking. Whereas the sentences of those Ancients against this mis-opinion are direct, punctuall, absolute, conuictiue, and vncapable of any other reasonable sense. What can bee more choaking then that of their Pope *Gelasius* about a thousand yeares since (*Et tamen, &c.*) yet there ceaseth not to be the very substance of Bread and Wine? What can bee more plaine then that of Saint *Augustine*. It is not this Bodie which you see, that you shall eat,

*Gelas. Pap. de
duabus Christ.
nat. Biblioth.
Patr. Tom. 4.*

*August. in Psal.
93.*

nei-

neither is it this Bloud which my Crucifiers shall spill, that you shall drinke; It is a Sacrament that I commend vnto you; which being spiritually vnderstood, shall quicken you. Or, that other; where a flagitious act scemes to bee commanded, there the speech is figurative; as, when he saith, Except yee eat the flesh of the Sonne of man, &c. it were an horrible wickednesse to eat the very flesh of Christ; therefore here must needs bee a figure vnderstood. What should I vrge that of *Tertullian* (whose speech *Rhenanus* confesseth to haue been condemned after in *Berengarius*) My Bodie, that is, the figure of my Bodie; That of *Theodoret*; The mysticall signes, after consecration, lose not their owne nature. That of Saint *Chrysostome*, It is a carnall thing to doubt how Christ can giue vs his flesh to eate; when as this is mystically and spiritually to bee vnderstood: And soone after, inquiring what it is to vnderstand carnally; he thus explicates

Non hoc ipsum corpus quod videtis &c. neque hunc ipsum sanguinem, &c. sacramentum vobis aliquod com. &c.
Vbi flagitium, &c. Aug. de doctrin. Christ. l. 3. c. 16.

Tertull. contr. Marcionem. l. 4. Theodor. Dial. 2. & 3. μέντοι γὰρ, &c.
Carnale est dubitare quo modo de caelo descendit, &c. & quo modo possit carnem suam dare ad manducandum; Hæc inquam omnia carnalia, quæ mystica & spiritaliter intelligenda sunt.
Chrys. in cap. 6. Ioan. hom. 46.

*Simpliciter ut
res dicuntur ne-
que aliud quip-
piam excogita-
re, &c. ibid.*

*In illud si quis
dixerit contra
filium homi-
a Contr. Try-
phon.*

*b Hom. 7. in
Leuit.*

*c De Cœna
Dom.*

*d In Epitaph.
Cæsary, & ad
ciues Nazian.*

e L. de Baptis.

f In Esa. 66.

*g Lib. 8. de
Trin.*

*h In Ioan. l. 3.
c. 34.*

i Hom. 27.

k Lib. de Corp.

& Sang. &c.

*Albin. in Ioan.
c. 6.*

cates it; It is to take things simply as they are spoken, and not to conceiue of any other thing meant by them. This wherein we are is a beaten path, trod with the feet of our holy Martyrs, and traced with their blood; What should I need to produce their familiar and ancient Aduocates, who haue often wearied and worne this bare. *Athanasius*, *a Iustine*, *b Origen*, *c Cyprian*, *d Nazianzen*, *e Basil*, *f Hierome*, *g Hilary*, *h Cyril*, *i Macarius*, *k Bertram*, besides those whom I formerly cited. Of all others (which I haue not found pressed by former Authors) that of our *Albinus* or *Alcainus*, *Bedaes* learned Scholler (who liued in the time of *Charles* the Great) seemes to mee most full and pregnant. *Hoc est ergo*, this is therefore to eate that flesh, and to drinke that blood to remayne in Christ and to haue Christ remayning in vs; so as he that remaynes not in Christ, and in whom Christ remayneth not, without doubt doth not spiritu-
tually

ually eat his flesh, although carnally and visibly hee chew the Sacrament of his Bodie and Bloud with his teeth : but rather he eates and drinks the Sacrament of so great a thing, vnto his owne iudgement, because hee presumed to come vncleane vnto those Sacraments of Christ, which none can take worthily but the cleane ; Thus he.

Neither is this his single testimonie, but such as hee openly professeth the common voyce of all his Predecessours : And a little after, vpon those words The flesh profiteth nothing ; hee addeth ; The flesh profiteth nothing, if yee vnderstand the flesh so to bee eaten as other meate, as that flesh which is bought in the Shambles. This is the ordinary language of Antiquitie, whereof wee may truly say as the Disciples did of Christ, *Behold now thou speakest plainly, and speakest no Parable.* At last, ignorance and misunderstanding brought forth this Monster of opinion, which superstition

*Dentibus pre-
mat, &c.*

Sicut etiam ante nos intellexerunt homines Dei. Ibid.

Ioh. 16. 29.

Anno 1215.

stition nursed vp, but fearefully and obscurely, and not without much scope of contrary iudgements; till after Pope *Nicholas* had made way for it in his proceedings against *Barengarius* (by so grosse an expression as the Glosse is faine to put a caueat vpon) *Anno 1060.* the Laterane Councell authorized it for a matter of faith, *Anno 1215.*

Thus young is Transsubstantiation; Let Scripture and Reason show how erroneous.

SECT. II.

Transsubstantiation against Scripture.

VERE it not that men doe wilfully hoodwinke themselves with their own preiudice, the Scripture is plaine enough; For the mouth

mouth that said of bread, *This is my Bodie*, said also of the same bodie, *My flesh is meate indeed*, long before there can be any plea of Transubstantiation; And *I am the bread that came downe from Heauen*; so was he Manna to the Iewes as he is bread to vs; And, Saint Paul sayes of his Corinthians, *Yee are the body of Christ*; yet not meaning any transmutation of substance.

Iohn 6.55.

Iohn 6.51.

1, Cor. 12. 27.

And in those words wherein this powerfull conuersion is placed, hee sayes only, *This is*, not, *this is* transubstantiate; and if whiles he sayes, *This is*, hee should haue meant a Transubstantiation, then it must needs follow, that his Bodie was transubstantiate before hee spake; for *This is*, implies it alreadie done: He ad'des, *This is my Bodie*; His true naturall humane Bodie was there with them, tooke the Bread, brake it, gaue it, eat it; if the Bread were now the Bodie of Christ, either hee must haue two bodies there, or else the same bodie is by the same bodie
F taken,

Mat. 26. 26.

Marke 14. 21.

Luc. 22. 19.

taken, broken, eaten, and is (the while) neither taken, nor broken, nor eaten; Yet hee addes, *which is giuen for you*; This was the bodie which was giuen for them, betrayed, crucified, humbled to the death; not the glorious bodie of Christ, which should bee capeable of ten thousand places at once, both in Heauen, and Earth; inuisible, incircumscriptible: Lastly, he addes, *Do this in remembrance of mee*; Remembrance implyes an absence; neither can wee more bee said to remember that which is in our present sense, then to see that which is absent.

1. Cor. II. 26.

Besides, that the great Doctour of the Gentiles tells vs that after consecration, *it is bread which is broken and eaten*; neither is it lesse then five times so called after the pretended change.

Heb. 2. 17.

Shortly; Christ as man was in all things like to vs except sinne; and our humane bodie shall be onde like to his glorious bodie. The glorie which

which is put vpon it shall not strip it of the true essence of a bodie; and if it retain the true nature of a bodie, it cannot be at the same instant both about the Heauens, and below on Earth, in a thousand distant places. He is locally about, *For the heauens must receiue him till the times of the restitution of all things*; He is not at once in many distant places of the earth, for the Angell euen after his Resurrection, sayes, *He is not here, for he is risen.*

Acts 3. 21.

Mat. 28. 6.

SECT. III.

Transubstantiation against Reason.

N Euer did, or can reason triumph so much ouer any prodigious Paradoxe, as it doth ouer this. In so much as the Patrones of it are false

Ang. de util.
cred. c. 14.

συμνανθεvel.

Quod cum as-
firmatur nega-
tur impossibile
& ut implicat
contra dictio-
nem Cassan. in
Implic. contra-
dict.

to disclaime the sophistry of reason,
and to stand vpon the suffrages of
faith, and the plea of Miracles. We
are not they, who with the *Mani-
chees*, refuse to beleene Christ vn-
lesse hee bring reason; Wee are not
they, who thinke to lade the Sea
with an egge-shell; to fadome the
deepe Mysteries of Religion with
the short reach of naturall apprehension;

Wee know there are wonders in
Diuinitie fit for our adoration, not
fit for our comprehending; But
withal we know, that if some Theo-
logicall truths bee above right rea-
son, yet neuer any against it; for all
veritie complies with it selfe, as
springing from one and the same
Fountaine;

This opinion, therefore, wee re-
ceiue not; not because it transcends
our conceit, but because we know it
crosseth both true Reason and faith;
It implyes manifest contradiction,
in that it referres the same thing to
it selfe in opposite relations; so as it
may

may be at once present and absent, neere and far off, below and above. It destroyes the truth of Christs humane bodie, in that it ascribes quantitie to it, without extension; without localitie; turning the flesh into spirit; and bereauing it of all the properties of a true bodie; those properties which (as *Nicetas* truly) cannot so much as in thought be separated from the essence of the bodie; In so much as *Cyril* can say if the Deitie it selfe were capeable of partition, it must bee a bodie, and if it were a bodie it must needs bee in a place, and haue quantitie and magnitude; and thereupon should not auoid circumscription.

It giues a false bodie to the Sonne of God making that, every day, of bread, by the power of wordes, which was made once of the substance of the Virgin; by the Holy Ghost.

It so separates accidents from their subiects, that they not only can subsist without them, but can

*Spacia locorum
tolle corporibus
Aug. Ep. 57.*

Nicetas. In Nazianz. Orat. de Pentec. quidam ne cogitatione ἀνεσχευασθαι, &c. Sic & Aug. Tolle ipsa corpora qualitatibus, &c. Nam si verè scissionem & partitionem diuina natura recipe-ret, &c. Cyrill. Alex. Tom 2. dialog. de Trin. lib. 2.

*Resp. ad Epist.
viri docti.*

produce the full effects of substances; so as bare accidents are capable of accidents; so as of them substances may be either made, or nourished.

It utterly overthrowes (which learned *Cameron* makes the strongest of all reasons) the nature of a Sacrament; in that it takes away, at once, the signe, and the Analogie betwixt the signe, and the thing signified; The signe, in that it is no more bread, but accidents; the Analogie, in that it makes the signe to be the thing signified;

Lastly, it puts into the hands of every Priest, power to doe, every day, a greater Miracle, then God did in the Creation of the World, for in that, the Creatour made the Creature; but in this, the Creature daily makes the Creatour. Since then this opinion is both new, and convinced to be grossly erroneous by Scripture, and reason justly haue we professed our detestation of it; and, for that, are vniustly cicted.

CHAP. VIII.

The newnesse of the Halfe-Communion.

HHe noueltie of the Halfe-Sacrament, or dry Communion, deliuered to the Laitie, is so palpable, as that the Patrones of it, in the presumptuous Councell of *Constance*, professe no lesse. *Licet Christus, &c.* Although Christ (say they) after his Supper, instituted, and administered this venerable Sacrament vnder both kinds of Bread, and Wine, &c. (*Licet in primitiua, &c.*) Although in the Primitiue Church, this Sacrament were receiued by the faithfull vnder both kindes; (*Non obstante, &c.*) Yet, this custome for the auoiding of some dangers, and scandalls, was vpon iust reason brought in, that Laickes should receiue only vnder one kind; And those that stubbornely oppose them-

Constant. Synod. sess. 13.

Inter alia, propter periculum effusionis. Io. de burgo. 4. partis cap. 8.

Ibid.

*Cassand. consult.
de utraq. spec.
sacr. &c.*

themselves against it, shalbe ciected, and punished as Heretickes. Now this Councell was but in the yeare of our Lord God, one thousand, foure hundred fiftie three. Yea, but these Fathers of *Constance*, how euer they are bold to controule Christs Law by Customé, yet they say it was (*consuetudo diutissime obseruata*) a custome very long obserued;

True; but the full age of this (*Diutissime*) is openly and freely calculated by their *Cassander*. (*Satis constat*) It is apparent enough that the Westerne, or *Romane* Church, for a thousand yeares after Christ, in the solempne and ordinary Dispensation of this Sacrament, gaue both kinds of Bread, and Wine to all the members of the Church. A point, which is manifest by innumerable ancient Testimonies, both of Greekes, and Latines; and this they were induced to doe, by the example of Christs institution. *Quare non temerè, &c.* It is not there-

therefore (saith hee) without cause, that most of the best Catholickes, and most conuersant in the reading of Ecclesiasticall Writers, are inflamed with an earnest desire of obtaining the Cup of the Lord; that the Sacrament may be reduced to that ancient custome and vse, which hath beene for many Ages perpetuated in the vniuersall Church. Thus he; Wee need no other Advocate.

Yea, their *Vasquez* drawes it yet lower, *Negare non, &c.* We cannot deny that in the Latin Church there was the vse of both kinds, and that it so continued vntill the dayes of Saint *Thomas*, which was about the yeare of God 1260.

Thus it was in the Romane Church; but as for the Greeke; the World knowes it did neuer but communicate vnder both kindes. These open Confessions, spare vs the labour of quoting the severall testimonies of all Ages; Else it had beene easie to show how in the Lye-
turgie

*Liturg. Basil.
& Chrysost.*

*Vid. Cassand.
consult, ubi su-
pra.*

*In Epist. ad Phi-
ladelph.*

Lib. I. Ep. 2.

*Lib. de Cena
dom.*

*Quaest. in Le-
uit. 57.*

*Grat. decret. de
Consecrat. dist. 2.
c. 12. comperi-
mus.*

turgy of Saint *Basil* and *Chrysostome*, the Priest was wont to pray, Vouchsafe, O Lord, to giue vs thy bodie, and thy blood, and by vs to thy people. How in the Order of Rome the Archdeacon taking the Chalice from the Bishops hand confirmeth all the receiuers with the blood of our Lord. And from *Ignatius* his (*ἐν κοτύριον τοῖς ὅλοις*) One cup distributed to all; to haue descended along, through the cleere records of *S. Cyprian*, *Hierome*, *Ambrose*, *Augustine*, *Leo*, *Gelasius*, *Paschasius* and others to the verie time of *Hugo* and *Lombard*, and our *Halenfis*; And to show, how *S. Cyprian* would not deny the blood of Christ to those, that should shed their blood for Christ: How *S. Austen* (with him) makes a comparison betwixt the blood of the legal sacrifices, which might not bee eaten, and this blood of our Saviours sacrifice, which all must drinke. But, what need allegations to prove a yeilded truth? so as this haluing of the Sacrament is a meere noueltie

noueltie of Rome, and such a one,
as their owne Pope *Gelasius* stickes
not to accuse of no lesse then sacri-
ledge;

*Diuisio unius
eiusdem mysterii
non sine grandi
sacrilegio potest
peruenire.*

SECT. II.

Halfe Communion against

Scripture.

Neither shall wee need to vrge
Scripture; when it is plainly
confessed by the late Councils of
Lateran and Trent, that this pra-
ctice varies from Christs institution;
Yet the Tridentine Fathers haue
left themselves this euasion, that,
howeuer our Saniour ordained it in
both kinds, and so deliuered it to
his Apostles, notwithstanding hee
hath not by any command enioyn-
ed it to be so receiued of the Laity;
Not considering that the charge of
our Saniour is equally vniuersall in

*Et si Christus
Dominus, &c.
monstrauit illa
institutio. &
traditio eo
tendunt ut om-
nes Christi fide-
les statuto domi-
ni ad utramq;
speciem accipien-
dam astringan-
tur, &c.
Concil. Trid. sess.
5. sub Pio Anno
1562. cap. 1.*

both; To whom he sayd; *Take and eat*, to the same also he sayd, *Drinke ye all of this*; So as by the same reason, our Sauour hath giuen no command at all vnto the Laitie to eat, or drinke; and so this blessed Sacrament should bee to all Gods people (the Priests onely excepted) arbitrarie and vnnecessarie: But the great Doctor of the Gentiles is the best Commenter vpon his master, who writing to the Church of God at Corinth; to them that are sanctified in Christ Iesus; with all that in euerie place call vpon the name of Iesus Christ; so deliuers the institution of Christ, as that in the vse of the Cup, hee makes no difference; Six times conioyning the mention of drinking with eating; and fetching it in with an (*ἰσότης*) equalitie of the manner, and necessitie of both, charges all Christians indifferently (*Probet seipsum*). *Let euerie man examine himselfe, &c. and so let him eat of that bread, and drinke of that cup.*

1. Cor. I. 2.

*Nil differt
sacerdos à subdi-
to quando fru-
endum est my-
sterijs, Chrysost.*

1. Cor. II. 28.

SECT. III.

*Halfe Communion against
reason.*

IN this practice, reason is no lesse
their enemy; *Though it bee but a
mans testament, yet if it be confirmed,
no man disannulleth it, (saith S. Paul.)*
How much lesse shall flesh and
bloud presume to alter the last will
of the Sonne of God; and that in
so materiall a point, as vtterly de-
stroyes the institution. For as our
learned Bishop of Carlile argues
truly; Halfe a man is no man, Halfe
a Sacrament is no Sacrament.

Gal. 3. 15.

Doct. White
cont. Fisherum.

And as well might they take away
the bread, as the cup; both depend
vpon the same ordination: It is
only the command of Christ that
makes the bread necessarie: the
same command of Christ equally
enioynes the cup; both doe either
stand, or fall vpon the same ground.

The pretence of concomitancie
is

is so poore a shift, that it hurts them rather, for if by vertue thereof the body of Christ is no lesse in the wine, then the bloud is in the bread, it will necessarily follow, that they might as well hold backe the bread, and giue the cup; as hold backe the cup, and giue the bread:

And could this mysterie bee hid from the eyes of the blessed Author of this Sacrament? Will these men bee wiser then the wisdom of his Father? If hee knew this, and saw the wine yet vsefull, who dares abrogate it, and if hee had not seene it vsefull, why did hee not then spare the labour and cost of so needlesse an element?

Lastly, the bloud that is here offered vnto vs, is that which was shed for vs; that which was shed from the body, is not in the body, in vaine therefore is concomitancie pleaded for a separated bloud.

Shortly then, this mutilation of the Sacrament being both confessedly late, and extremely initurious

to

to God and his people; and contrarie to Scripture and reason, is iustly abandoned by vs; and wee for abandoning it vniustly censured.

CHAP. IX.

The newnesse of the Missall Sacrifice.

IT sounds not more prodigiously, that a Priest should euerie day make his God, then that hee should sacrifice him. Antiquitie would haue as much abhorred the sense, as it hath allowed the word. Nothing is more ordinarie with the Fathers, then to call Gods Table an Altar, the holy Element a Oblation, the act of Celebration an Immolation; the Actor a Priest. *S. Chrysostome* reckons ten kindes of Sacrifice; and at last (as hauing forgotten

Macarium in altare insultasse, mensam domini euertisse, Socrat. l. i. c. 10. Chrys. in Ps. 95.

*Concil. Trid. sess.
6. c. 2. can. 1.
Verum, pro-
prium propitia-
torium, &c.*

*In lib. sent.
Prosp. Hom. 17.
ad Hebr.*

*Ptece mystica
consecratur no-
bis in memoria
dominicæ passio-
nis. Lomb. sent.
l. 4. d. 12.*

*Cassand. consult.
de sacrificio.
Et ibidem, hoc
autem sacrifi-
cium exemplar
est illius. Chrys.
ubi supra.*

gotten it) addes the eleventh; All which we well allow; and indeed many Sacrifices are offered to God in this one; but a true, proper, propitiatorie Sacrifice for quicke and dead, (which the Tridentine Fathers would force vpon our belcefe) would haue seemed no lesse strange a Solocisme to the eares of the Ancient, then it doth to ours. Saint *Augustine* calls it a Designation of Christs offering vpon the Crosse. Saint *Chrysostome* (and *Theophylact* after him) a Remembrance of his Sacrifice: *Emissenus* a daily celebra- tion in mysterie of that which was once offered in payment; and *Lombard* himsele, a memoriall and representation of the true Sacrifice vpon the Crosse: That which *Cassander* cites from Saint *Ambrose* or *Chrysostome*, may be in stead of all. In Christ the Sacrifice once offered able to giue saluation; What doe we therefore? Doe we not offer euerie day? Surely, if we offer daily, it is done for a recorbation of his death:

death: This is the language and meaning of Antiquitie, the verie same which the Tridentine Synod condemneth in vs. If any man shall say, that the Sacrifice of the Masse is onely a Sacrifice of praise and thanksgiuing, or a bare commemoration of the Sacrifice offered vpon the Crosse, let him be accursed.

*Si quis dixerit
Masse Sacrifi-
cium tantum
esse laudis et
memoriae actionis,
etc.*

Seff. 6. cap. 9.

SECT. II.

Sacrifice of the Masse against Scripture.

HOW plaine is the Scripture; whiles it tells vs that our High Priest needeth not daily, as those High Priests (vnder the Law) to offer vp sacrifice, first for his own sins, then, for the peoples; For this hee did once, when hee offered vp himselfe. The contradiction of the Trent-Fathers is here verie remark-

Heb. 7. 27.

Gable:

Con. Trid. sess. 6
cap. 1.

able: Christ (say they) who on the altar of the Crosse offered himselfe in a bloudie Sacrifice, is now this true Propitiatorie Sacrifice in the Masse made by himselfe: Hee is one and the same Sacrifice, and one and the same offerer of that Sacrifice, by the Ministerie of his Priests, who then offered himselfe on the Crosse; So then, they say, that Christ offered vp that Sacrifice then, and this now: Saint *Paul* sayes he offered vp that Sacrifice and no more. Saint *Paul* saies our High Priest needs not to offer daily Sacrifice. They say these daily Sacrifices must bee offered by him; Saint *Paul* sayes that he offered himselfe but once, for the sins of the people. They say hee offers himselfe daily for the sins of quicke and dead: And if the Apostle in the spirit of prophesie foresaw this error, and would purposely forestall it, he could not speake more directly, then when he saith, *We are sanctified through the offering of the bodie of Iesus Christ, once for all. And euerie High*

Heb. 10. 10.

*High Priest standeth daily ministring
and offering oftentimes the same sacrifices
which can neuer take away sinnes;
But this man after hee had offered one
sacrifice for sinnes, for ever sate downe
on the right hand of God; from hence-
forth expecting till his enemies be made
his footstool: For by one offering hee
hath perfected for ever them that are
sanctified.*

Verse 11, 12.

Verse 13, 14.

Now let the vaine heads of men
seeke subtile euasions in the different
manner of this offering, bloudie
then, vnbloudie now; The Holy
Ghost speakes punctually of the ve-
rie substance of the act; and tells vs
absolutely, there is but one Sacrifice
once offered by him in any kinde;
Else the opposition that is there
made betwixt the Legall Priesthood
and his, should not hold, if, as they,
so he had often properly and truly
sacrificed.

*Sola offerendi
ratione diuersa
Ibid. Concil. Tri-*

That I may not say they build
herein what they destroy; for an
vnbloudie Sacrifice, in this sense, can
bee no other then figuratiue, and

Heb. 9. 22.

commemorative. Is it really propitiatorie? Without shedding of blood there is no remission. If therefore sins be remitted by this Sacrifice, it must bee in relation to that blood, which was shed in his true personall Sacrifice vpon the Crosse; and what relation can bee betwixt this and that, but of representation and remembrance; in which their moderate *Cassander* fully reflecteth?

Cassand. Consult. de sacrif.

SECT. III.

Missall Sacrifice against reason.

IN reason, there must be in euerie Sacrifice (as Cardinall *Bellarmino* grants) a destruction of the thing offered; and shall we say that they make their Saviour to crucifie him againe? No, but to eat him; For (*Consumptio seu manducatio quæ fit à sacerdote*)

Bell. l. 1. de Misf. 2. cap. 2.

sacerdote) The consumption or manducation which is done of the Priest is an essential part of this Sacrifice; (saith the same Author;) For in the whole action of the Masse, there is (saith hee) no other real destruction but this:

Suppose we then the true humane flesh, bloud, and bone of Christ, God and man, really and corporally made such by this Transubstantiation, Whether is more horrible to crucifie, or to eat it?

By this rule it is the Priests teeth, and not his tongue, that makes Christs bodie a sacrifice:

By this rule it shall be (*hostia*) an host, when it is not a Sacrifice; and a reserved host is no Sacrifice, howsoever consecrated. And what if a mouse, or other vermin, should eat the Host (it is a case put by themselves) who then sacrificeth? To stop all mouthes; Laicks eat as well as the Priest, there is no difference in their manducation, but Laicks sacrifice not; And (as *Salmeron* urges)

*10. de Burg. 4.
part u c. 8. de
Ministracione
Euch.
Salmer. Tom. 9.
Tract. 29. An
Euchar. sit pro-
prie sacrificium*

I. Cor., 10, 8.

the Scripture distinguisheth betwixt the Sacrifice and the participation of it; Are not they which eat of the Sacrifices, partakers of the Altar? And in the verie Canon of the Masse, *Et quot quot, &c.* the prayer is, that all wee which in the participation of the Altar haue taken the sacred bodie and bloud of thy Son, &c. Wherein it is plaine, saith hee, that there is a distinction betwixt the Host, and the eating of the Host.

Lastly, sacrificing is an act done to God; if then eating bee sacrificing, The Priest eats his God to his God; *Quorum Deus venter.* Whiles they in vaine studie to reconcile this new-made Sacrifice of Christ already in heauen, with (*iube hac perferri*) Command these to be carried by the hands of thine holy Angels to thine high Altar in Heauen, in the sight of thy diuine Maiestie: Wee conclude, That this proper and propitiatorie Sacrifice of the Masse, as a new, vnholly, vnreasonable sacrifice

is

is iustly abhorred by vs, and wee for
abhorring it vniustly eicted.

CHAP. X.

Newnesse of Image-worship.



S for the setting vp, and
worshipping of Images,
wee shall not neede to
climbe so high, as *Arno-*
bis, or *Origen*, or the Councell of
Eliberis, *Anno* 305. Or to that fact
and historie of *Epiphanius*, (whose
famous Epistle is honoured by the
Translation of *Hierome*) of the pi-
cture found by him in the Church
of the village of Anablatha, though
out of his owne Diocesse; how he
tore it in an holy zeale; and wrote
to the Bishop of the place, beseech-
ing him that no such pictures may
be hanged vp, contrarie to our reli-
gion; Though (by the way) who

Epist. Epiphan.
Inter opera
Hierom. &c.

Quæ contra re-
ligionem no-
stram veniunt,
&c.

can but blush at Master *Fisher's* evasion, that it was sure the picture of some profane Pagan; When as *Epiphanius* himselfe there sayes it had (*Imaginem quasi Christ; vel-sancti cuiusdam;*) the Image, as it were of Christ, or some Saint: Surely therefore the Image went for Christs, or for some noted Saints; neither doth he find fault with the irrefemblance, but with the Image; as such:

*Biblioth. Patr.
Tom. 9.*

That of *Agobardus* is sufficient for us; (*Nullus antiquorum Catholicorum*) None of the ancient Catholics euer thought, that Images were to be worshipped, or adored; They had them indeed, but for historie sake; To remember the Saints by, not to worship them.

*Greg. Epist. l. 9.
Epist. 9 Indict. 4*

The decision of *Gregory* the Great (some six hundred yeeres after Christ) which he gaue to *Serenus* Bishop of Massilia, is famous in euerie mans mouth, and pen: (*Et quidem quia eas adorari vetuisses, &c.*) Wee commend you (saith hee) that you forbade those Images to bee worshipped;

hipped; but we reprove your be-
 king of them; adding the reason of
 both; For that they were onely re-
 tained for historie and instruction,
 not for adoration; which ingenu-
 ous *Cassander* so comments vpon, as
 that he shoves this to be a sufficient
 declaration of the iudgement of the
 Roman Church in those times.
(Videlicet, ideo haberi picturas, &c.)

That Images are kept not to bee a-
 dored and worshipped, but that the
 ignorant by beholding those pi-
 ctures might, as by written records,
 be put in minde of what hath beene
 formerly done; and bee thereupon
 stirred vp to pietie; And the same
 Author tells vs, that: (*Sanioribus
 scholasticis displicet &c.*) the sounder
 Schoole-men disliked that opinion
 of *Thomas Aquine*, who held that
 the Image is to be worshipped with
 the same adoration, which is due to
 the thing represented by it; recko-
 ning vp *Durand, Holcot, Biel*. Not to
 spend many words in a cleere case.
 What the iudgement and practice

*Cassand. Con-
 sult. 21. Artic.
 de cultu Imag.*

of

*Rog. Howeden.
Part. Annal. 1.
Anno 792. fol. 3*

of our Ancestors in this Iland was, concerning this point, appeares sufficiently by the relation of *Roger Howeden* our Historian; Who tells vs that in the yeere 792. *Charles* the King of France sent into this Isle, a Synodall Booke directed vnto him from Constantinople, wherein there were diuers offensive passages; but especially this one, that by the vnanimous consent of all the Doctors of the East, and no fewer then 300. Bishops, it was decreed, that Images should be worshipped (*quod Ecclesia Dei execratur*) (saith he) which the Church of God abhorres. Against which error, *Albinus* (saith he) wrote an Epistle maruellously confirmed by authoritie of diuine Scriptures; and in the person of our Bishops and Princes exhibited it together with the sayd Booke vnto the French King; This was the settled resolution of our Predecessours; And if since that time preuailing superstition haue incroached vpon the ensuing succession of the

the Church, (*τὰ ἀρχαία*) Let the old rules stand, as those Fathers determined : Away with nouelties.

But, good Lord, how apt men are to raise or beleue lies for their owne aduantages? *Vsspergensis*, and other friends of Idolatrie, tell vs of a Councell held at London, in the dayes of Pope *Constantine*, Anno 714. wherein the worship of Images was publicquely decreed; the occasion whereof was this: *Egwin* the Monke, (after made Bishop) had a vision from God, wherein hee was admonished to set vp the Image of the Mother of God, in his Church. The matter was debated; and brought before the Pope in his See Apostolike; There, *Egwin* was sworne to the truth of his vision. Thereupon Pope *Constantine* sent his Legate *Boniface* into England; who called a Councell at London; wherein, after prooffe made of *Egwin's* visions, there was an act made for Image-worship. A figment so grosse, that euen their *Baronius* and

*Vid. Binium in
vita Constantini
P.*

*Beda Eccles.
hist. Angl. l. i. c.
25. &c.*

Binius fall foule vpon it, with a (*facile inducimur, &c.*) we are easily induced to belecue it to be a lie. A heire ground is, that it is destitute of all testimony of Antiquitie; and besides, that it doth directly crosse the report of *Beda*, who tells vs that our English, together with the Gospell, receiued the vse of Images from their Apostle *Augustine*; and therefore needed not any new vision for the entertainment thereof. Let vs inquire then a little into the words of *Beda*; *At illi* (but they, *Augustine* and his fellowes) *non demoniaci &c.* came armed not with the power of Devils, but of God, bearing a siluer Crosse for their Standard, and the image of our Lord and Sauour painted in a Table, and singing Litanies both for the saluation of themselves, and of them whom they came to conuert. Thus he.

This shewes indeed, that *Augustine* and his fellowes brought Images into England, vnknowne here before;

(A

(A point worthy of good obseruation) but how little this proues the allowed worship of them, will easily appeare to any reader, if hee consider, that *Gregorie* the first and Great was he, that sent this *Augustine* in England, whose iudgement concerning Images is cleerely published by himselfe to all the world in his fore-cited Epistle, absolutely condemning their adoration; *Augustine* should haue been an ill Apostle, if he had herein gone contrarie to the will of him that sent him. If withall he shall consider, that within the verie same centurie of yeeres, the Clergie of England, by *Albinus Bedes* Scholler, sent this publique declaration of their earnest disauowing both of the doctrine and practice of Image-worship.

S E C T.

SECT. II.

*Image Worship against
Scripture.*

AS for Scripture. We need not to goe further then the verie second Commandement; the charge whereof is so incutable, that it is very ordinarily (doubtlesse, in the guiltinesse of an apparent checke) left out in the deuotionall Bookes to the people. ^m Others, since they cannot raze it out, would faine limit it to the Iewes, pretending that this precept against the worship of Images was only Temporall, and Ceremoniall, and such as ought not to be in force vnder the Times of the Gospell;

Wherin they recal to my thoughts that which *Epiphanes* the sonne of *Carpocrates* answered, When his lust was checked with the command of (*Non concupisces*). True, said hee, that is to be vnderstood of the

m Azorius Institut. l. 9. c. 6.
cites for this opinion. *Alex. p. 3. q. 30. memb. 3. art. 3. Albert. 3. d. 9. art. 4. Bonauent. 3. d. 9. 1. q. Richard. 3. d. 9. art. 2. q. 1. Palud. 3. d. 9. q. 1. Marfil. 3. c. 8. Henriq. quod lib. 10. q. 6. Cent. 2. c. 5.*

the Heathen , whose Wives and Sisters we may not indeed lust after.

Some more modest spirits are ashamed of that shift , and fly to the distinction of Idols and Images; a distinction, without a difference; of their making, not of Gods; Of whom we neuer learned other, then that as euery Idoll is an Image of something so euery Image worshipped turnes Idoll : The Language differs, not the thing it selfe :

To be sure, God takes order for both, *Yee shall make you no Idoll, nor grauen Image, neither reare you vp any standing Image, neither shall you set vp any Image of stone in your Land to bow downe to it;*

Yea, as their owne vulgar turnes it, *Non facies tibi, &c. statuum; Thou shalt not set thee vp a Statue which God hateth.* The Booke of God is full of his indignation against this practice.

Wee may well shut vp all with that curse in Mount Geresim , *Cur-*
sed

ἑδωλον. sept.
simulachr. vers.
Acts 7. 41. &
15. 20.
1. Cor. 12. 2.
1. Iohn 5. 21.

Leuit. 26. 1.
Deut. 16. 22.
Esay 42. 17. &
45. 16.
Mich. 5. 13.
Abac. 2. 18, 19.
Zach. 10. 2.
Esay 2. 8. & 37.
22. & 41. 7. &
verse 22, 23, 24
29. & Esay 44.
12. Ier. 7. 18. &
8. 9. & 10. 8.
Ezec. 6. 3. & 13
& 20. 28. 32.
Ezec. 23. 27.
Osc 8. 4. 5.
Mic. 1. 7.

Deut. 27. 15.

*Durand. Rati-
on. l. i. c. 3. Ex
his & similibus
authoritatibus
reprobatur ni-
mius imaginem
usus.*

*sed bee the man that maketh any gra-
uen, or molten Image, an abomination
unto the Lord, the worke of the hands
of the craftsman, and putteth it in a
secret place. And all the people shall
say, Amen. Surely, their Durandus
after he hath cited diuers Scriptures
against Idols, as Exod. 20. Leuit 26.
Deut. 4. Numb. 21. &c. at last con-
cludes, Ex his & similibus, &c. By
these and the like authorities is
condemned the too much vse of
Images.*

Now because many eyes are blea-
red with a pretence of worshipping
these, not as Gods, but as resem-
blances of Gods friends; Let any
indifferent man but read the Epistle
of *Ieremie* (*Baruch 6.*) (canonicall to
them, though not to vs) and com-
pare the estate and vsage of those
ancient Idols, with the present Im-
ages of the Roman Church, and if
hee doe not finde them fully paral-
leld, let him condemne our quarrell
of iniustice.

But wee must needs thinke them
hard

hard driven for Scripture, when they run for shelter vnder that Text, which professedly taxeth them, *in abominabilibus, &c. In illicitis Idolorum cultibus*, saith Saint Peter. In vnlawfull Idolatries; speaking of the Gentiles; Therefore, saith *Valentia*, there is a lawfull worship of Idols. As if that were an Epithete of fauour, which is intended to aggrauation; So hee that should call Satan an vncleane Deuill should imply that some Deuill is not vncleane; or, deceiuable lusts, some lusts deceitlesse; or hatefull wickednesse, some wickednesse not hatefull; The man had forgot that the Apostle spake of the heathenish Idolatrie; wherein himselfe cannot plead any colour of lawfulness: May this therefore befrend them to call Idolatrie abominable, the Scripture is theirs; neither can they looke for any other countenance from those sacred monuments.

1. Pet. 4. 3.
We turne it
well abhomi-
nable Idola-
tries.
Greg. Val. l. 2.
Apol. de Idol. c.
7. Neq. absurde
profecto putan-
ris. B. Patrum
insinuauisse cul-
tum aliquem si-
mulachrorum
rectum esse, &c.
contra Her-
brandum.

H

SECT.

S E C T. III.

WHat need wee seeke any other reason of Gods prohibition then his will: And yet God himselfe hath giuen abundant reason of his prohibition of Images erected to himselfe.

Esay 40.18.

Deut. 4.15.

Esay 42.8.

*Si quis puram
creaturam prop-
ter quamcumq;
excellentiā
colit cultu &
honore maiori
quam puro hu-
mano, cultus hic
iam accedit ad
cultum religio-
sum & per cons.
ad diuinum
Spalat. de Rep.
Eccl. l. 7. c. 12.*

To whom will yee liken God, or what likenesse wil ye compare vnto him. Yee saw no manner of similitude in the day that the Lord spake to you in Horeb. It is an hie iniurie to the infinite and spirituall nature of God to bee resembled by bodily shapes; And, for the worship of Images erected to himselfe, or his creature. *I am the Lord, that is my name, and my glorie will I not giue to another, nor my praise to molten Images.* The holy ielousie of the Almighty will not abide any of his honour diuided with his creature; and what euer worship more then meere humane is imparted to the creature, sets it in riuallitie with our Maker.

The

The man is better then his picture; and if religious worship will not bee allowed to the person of man, or Angell, how much lesse to his Image; Not to man; Saint Peter forbids it; Not to Angell, himselfe, forbids it. What a madnesse then is it for a living man to stoope vnto a dead stocke; vnlesse (as that Cynicke had wont to speake vnto statues) to vse himselfe to repulses?

This curtesie was too shamefull in the Pagans of old, how much more intolerable in Christians: And as for that last shift of this vnlawfull deuotion, that they worship not the Image, but, by it, the person represented; *Hac à Paganis afferri solebat*, This (saith Cassander, out of the euidence of *Arnobius* and *Lactantius*, to whom he might haue added Saint *Augustine*) was the verie euasion of the old Heathen; (*Nec valebat tunc illa ratio*) Neither would this colour then serue, how can it hope now to passe and finde allowance?

Sed neq; Elias adorandus est, etiamsi in viuisset, neq; Ioannes adorandus, &c. Epiphan. cont. Collyrid. her. 79. Acts 10. 26. Reuel. 19. 10. Diog. Laert.

Per illa colitur Deus Less. de Idre, &c. de relig. l. 2. 36. dub. Cassand. Conf. Art. 21.

*Nos non dico
Martyrio reli-
quias &c. Hier.
ad Riparium.*

The doctrine therefore and practice of Image-worship, as late as erroneous, is iustly reiected by vs; who according to Saint *Ieroms* profession, worship not the reliques of Martyrs, nor Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubim, nor Seraphin, nor any name that is named in this world, or in the world to come; and vniustly are we hereupon eiected.

CHAP. XI.

*The newnesse of Indulgences
and Purgatorie.*

Nothing is more palpable then the noueltie of Indulgences, or pardons, as they are now of vse in the Romane Church; the intolerable abuse whereof, gaue the first hint to *Luthers* inquirie; Pope *Leo* had gratified

*Hister. Concil.
Trid. l. x.*

gratified his sister *Magdalene* with a large Monopoly of German pardons; *Aremboldus* her Factor was too couctous, and held the market too high: The height of these ouer-rated wares caused the chapmen to inquire into their worth; They were found as they are, both for age and dignitie; for age so new, as that *Cornelius Agrippa*, and *Polydore Virgil*, and *Machiauell* (and who not?) tells vs *Boniface* the eighth, who liued *Anno* 1300. was the first that extended Indulgences to Purgatorie, the first that deuised a Iubilee for the full vtterance of them; The Indulgences of former times were no other then relaxations of Canonick Penances; which were enioyned to hainous sinners; whereof *Burchard* the Bishop of Wormes set downe many particulars, about the 1020. For example, if a man had committed wilfull murder, hee was to fast fortie dayes together, in bread and water, (which the common people calls a Lent) and to ob-

De vanit. scient.
c. 61.

De Inuent. rep.
lib. 8. c. 1.

Dies Indulgentiam referantur ad pœnitentias pro vita iniunctas. Gers. reg. moral.

serue a course of penance for seuen yeeres after ; Now these yeeres of penance, and these Lents were they, which the pardons of former times were vsed to strike off, or abate, according as they found reason in the disposition of the Penitent ; which may giue light to those termes of so many Lents and yeeres remitted in former Indulgences. But that there should bee a sacred treasure of the Church, wherein are heaped vp piles of satisfactions of Saints, whereof onely the Pope keepes the keyes, and hath power to dispense them where hee lists, is so late a deuice, that *Gregorie* of Valence is forced to confesse, that not so much as *Gratian*, or *Peter Lombard* (which wrote about 400. yeeres before him) euer made mention of the name of Indulgence ;

Well therefore might *Durand* & *Antonise* grant it not to bee found either in the Scriptures, or in the writings of the ancient Doctours ; and our *B. Fisher* goes so farre in the

*Greg. de Val. &
Bellar. l. 2. de
Indulgent.*

the acknowledgement of the newnesse hereof, that hee hath run into the censure of late Iesuites.

Iust and warrantable is that challenge of learned *Chemnitius*, that no testimony can bee produced of any Father, or of any ancient Church, that either such doctrine, or practice of such Indulgences was euer in vse, vntill towards one thousand; two hundred yeeres after Christ. *Talium indulgentiarum*: Some there were in the time immediately foregoing; but such as now, they were not. Besides, *Eugenius* his time which was too neere the Verge; for the words of *Chemnitius* are * (*Per annos ferme mille ducentos*) *Bellarmino* instances in the the third Councell of Lateran, about the yeere 1116. wherein Pope *Paschal* the second gaue Indulgences of fortie dayes to those which visited the threshold of the Apostles; but it must be considered, that wee must take this vpon the bare word of *Conradus Vrspergensis*. Secondly, that this Indulgence of his

*Chemn. Exam.
de Indulgen. c. 4.*

Ibid.

* For well-neere a thousand two hundred yeares.

is no other but a relaxation of Canonick penance.

For hee addes, which *Bellarmino* purposely concealeth (*ijs qui de capitalibus; &c.*) to those that should doe penance for capitall sinnes, hee released fortie dayes penance; So as this instance helpes nothing; neither are the rest, which hee hath raked together within the compasse of a few preceding yeeres, of any other alloy.

Neither hath that Cardinall offered to cite one Father for the prooffe of this practice; the birth whereof was many hundred yeeres after their expiration; but cunningly shifts it off with a cleanly excuse, *Nèque mirum, &c.* Neither may it seem strange if wee haue not many ancient Authors, that make mention of these things in the Church, which are preserved only by vse, not by writing: So he: He sayes, *Not many authors*; hee shewes not one: And if many matters of rite haue been traduced to the Church with-

Bellar. lib. 2. de Indulgent, c. 17.

out notice of pen, or presse; yet, let it be showne what one doctrine, or practice of such importance (as this is pretended to bee) hath escaped the report, and maintenance of some Ecclesiasticke Writer, or other, and we shall willingly yeeld it in this; Till then, wee shall take this but for a meere colour, and resolute that our honest *Roffensis* deales plainly with vs; who tells vs, *Quamdiu nulla fuerat de Purgatorio cura, &c.* So long as there was no care of Purgatorie, no man sought after Indulgences; for vpon that depends all the opinion of pardons; If you take away Purgatorie, wherefore should wee need pardons? Since therefore Purgatorie was so lately knowne, and receiued of the whole Church, who can maruell concerning Indulgences, that there was no vse of them in the beginning of the Church. Indulgences then began, after men had trembled somewhile at the torments of a Purgatorie; Thus their Martyr, not partially for vs, but ingenuously

Aug. Enchir.

c 69.

De Ciuit. Dei, l.

21. c. 26.

*Quicquid sit
quod illo signifi-
catur sum Ab-
brabae confess. l. 9*

c. 3.

Serm. de Temp.

232. *Qui cum*

*Christo regnare
non meruerit,*

*cum diabolo abs-
que dubitatione*

peribit &c. ibid.

and the like

De ciuitate Dei,

l. 21. cap. 25.

Cypr. contra De-

metrian. ad fi-

nem.

Hic etiam nobis

est prompta me-

dela,

Post autem clau-

sa est omnis me-

dicina salutis.

genuously out of the power of truth
professes the noueltie of two great
Articles of the Roman Creed ; Pur-
gatorie and Indulgences. Indeed,
both these now hang on one string ;
Although there was a kinde of Pur-
gatorie dreamed of, before their
pardons came into play : That de-
uice pcept out fearefully from *Ori-*
gen ; and pull'd in the head againe,
as in Saint *Austens* time, doubting
to show it ; *Tale aliquod, &c.* That
there is some such thing (saith hee)
after this life it is not vtterly incre-
dible, and may be made a question :
And elsewhere. I reprove it not, for
it may perhaps be true. And yet a-
gaine, as retracting what hee had
yeelded, resolues ; Let no man de-
ceiue himselfe my brethren , there
are but two places, and a third there
is none: Before whom Saint *Cyprian*
is peremptorie ; *Quando istinc ex-*
cessum fuerit ; When wee are once
departed hence , there is now no
more place of repentance, no effect
of satisfaction ; Here is life either
lost,

lost, or kept; And *Gregorie Nazianzen* verse sounds to the same sense. And Saint *Ambrose* can say of his *Theodosius*, that being freed from this earthly warfare; *Fruitur nunc luce perpetua, &c.* hee now enioyes everlasting light, during tranquillitie, and triumphs in the troopes of the Saints. But, what strive wee in this? Wee may well take the word of their Martyr, our *Roffensis* for both: And true *Erasmus* for the ground of this defence; (*Mirum in modum &c.* They doe maruellously affect the fire of Purgatorie, because it is most profitable for their Kitchens.

Naz. Car. de rebus suis Carm. I. fig. 13. c. Ambros. orat. de obitu Theodos. ad medium, &c.

Eras. Epist. l. 20. Hier. Agathio.

SECT.

SECT. II.

*Indulgences and Purgatorie
against Scripture.*

THese two then are so late comne strangers, that they cannot challenge any notice taken of them by Scripture; Neither were their names euer heard of in the language of Canaan; yet the Wisedome of that all-seeing Spirit, hath not left vs without preuentions of future errours, in blowing vp the very grounds of these humane deuises.

The first and mayne ground of both is the remainders of some temporall punishments to be paid after the guilt, and eternall punishment remitted: The driblets of veniall sinnes to bee reckond for, when the mortall are defraied. Heare what God saith, *I, euen I, am he that blot-
teth out thy transgressions for mine
owne sake; and will not remember thy
sinnes.* Loc, can the Letter bee read
that

Esay 43.25.

that is blotted out? Can there be a back-reckoning for that which shall not be remembered?

I have done away thy Transgressions as a Cloud: What finnes can bee lesse then transgressions? What can bee more cleerely dispersed then a Cloud?

Esay 44.22.

Wash me, and I shall be whiter then snow: Who can tell where the spot was, when the skin is rined?

Psal. 51.7.

If we confesse our finnes, he is faithful to forgine our finnes, and to cleapse us from all unrighteousnesse. Loc, he cleanseth vs from the guilt, and forgives the punishment:

1. John 1.9.

What are our finnes but debts? What is the infliction of punishment, but an exaction of payment? What is our remission, but a striking off that score? And when the score is stricke off, what remaines to pay? *Remitte debita;* Forgiue our debts is our daily Prayer.

Mar. 6.12.

Our Sauour tels the Paralitick, *Thy finnes are forgiven thee;* In the same words implying the remouing of

Mar. 2.5.

of

of his disease; the sinne bee gone, the punishment cannot stay behind: We may smart by way of chastisement, after the freest remission, not by way of reuenges; for our amendment, not for Gods satisfaction.

The second ground is a middle condition betwixt the state of eternall life and death; of no lesse torment for the time, then Hell it selfe; whose flames may burne off the rust of our remayning sinnes; the issues where-from are in the power of the great Pastor of the Church: How did this escape the notice of our Sauour?

ἐἰς χριστὸν ἐκ
ἐρχομαι, &c.
Iohn 5.24.

Verily, verily I say vnto you, hee that heareth my Word, and belueth in him that sent mee, hath everlasting life, and comes not into iudgement (as the Vulgar it selfe turnes it) but is passed from death vnto life;

Behold a present possession, and immediate passage, no iudgement interuening, no torment;

How was this hid from the great Doctor of the Gentiles, who putting

ting himselfe into the common case of the belceuing Corinthians, professes; *Wee know, that if once our earthly house of this Tabernacle bee dissolued, wee haue a building of God, not made with hands, eternall in the Heauens.*

2. Cor. 5. 1.

The dissolution of the one is the possession of the other; here is no interposition of time, of estate.

The wise man of old could say. *The soules of the righteous are in the hand of God; and there shall no torment touch them. Vpon their very going from vs they are in peace.* (אֲנָשִׁים) as Saint Iohn heard from the heauenly voyce; *From their very dying in the Lord is their blessednesse.*

Wisd. 3. 1.

Verse 3.

Reuel. 14. 13.

SECT.

SECT. III.

Indulgences against Reason.

IT is absurd in reason, to thinke that God should forgie our Talents, and arrest vs for the odde farthings; Neither is it lesse absurd to thinke, that any living soule can haue superfluities of satisfaction; when as all that man is capable to suffer, cannot be sufficient for one; (and that the least) sin of his owne; the wages whereof is eternall death. Or, that those superfluities of humane satisfaction should peece vp the infinite, and perfectly meritorious superabundance of the Sonne of God; Or that this supposed treasure of diuine and humane satisfactions; should bee kept vnder the key of some one sinfull man; Or that this one man who cannot deliuer his owne soule from Purgatorie, no not from hell it selfe, should haue power

Collegia clericorum & conuentus religiosorum aspergunt & incensant corpus Papæ, & absoluant. Sacram. Cerem.

power to free what others hee pleaseth, from those fearefull flames; to the full laole-deliuerie of that direfull prison: which though his great power can doe, yet his no lesse charitie will not, doth not.

Or that the same pardon which cannot acquit a man from one houres tooth-ach, should be of force to giue his soule ease, from the temporarie paines of another world.

Lastly, guilt and punishment are relatues; and can no more be seuered then a perfect forgiuenesse, and a remaining compensation can stand together.

This doctrine therefore of Papall Indulgences, as it led the way to the further discouery of the corruptions of the degenerated Church of Rome, so it still continues iustly branded with noueltie and errour, and may not bee admitted into our beleefe; and wee for reiecting it are vniustly refused.

CHAP. XII.

*The newnesse of Diuine Service
in an unknowne
tongue.*



That Prayers and other Diuine offices should be done in a known tongue, understood of the people, is not more available to edification (as their *Caietan*, liberally confesseth) then consonant to the practice of all antiquitie; In so much as *Lyranius* freely, In the Primitiue Church, blessings and all other seruices were done in the vulgar tongue.

What need wee looke backe so farre, when euen the Lateran Councell, which was but in the yeere 1215. vnder *Innocent* the third, makes this decree. *Quoniam in plerisque*, Because in many parts within the same Citie and Diocesse, people are mixed of diuers languages hauing vnder

*Caiet. in 1. Cor.
14. Ex hac Pauli
doctrina habetur
quod melius ad edifica-
tionem Ecclesie
est orationes
publicas quae
audiente populo
dicuntur dici
lingua communi
clericis et populo
quam dici La-
tine.*

*Lyr. ibid.
Concil. Later.
Anno 1215.*

under one faith diuers rites and fashions, wee strictly command, that the Bishops of the sayd Cities or Diocesess provide fit and able men, who according to the diuersities of their rites and languages may celebrate diuine seruices, and administer the Sacraments of the Church to them, instructing them both in word and example. Cardinall *Belarmine* euasion is verie grosse. That in that place *Innocentius* and the Councell speake onely of the Greeke, and Latine tongue: For then (saith he) Constantinople was newly taken by the Romans, by reason whereof there was in Greece a mixture of Greekes and Latines; in so much as they desired that in such places of frequence two Bishops might be allowed for the ordering of those seuerall Nations. Whereupon it was concluded, that since it were no other then monstrous to appoint two Bishops vnto one See; it should be the charge of that one Bishop to provide such vn-

der him as should administer all holy things to the Grecians in Greecke, and in Latine to the Latines. For who sees not that the Constitution is generall, *Plurisque partibus*, for verie many parts of the Christian world, and (*Populi diuersarum linguarum*) People of sundrie languages; not as *Bellarmino* cunningly, (*diuersa lingua*) of a diuerse language: And if these two only languages had been meant, why had it not bin as easie to specifie them, as to intimate them by so large a circumlocution? This Synode is said to be vniuerfall, comprehending all the Patriarkes; seuentie seuen Metropolitans, and the most eminent Diuines of both East and West Churches; to the number of at least 2212. persons, or, as some others, 2285. besides the Embassadors of all Christian Princes of seuerall languages; Now shall wee thinke that there were in all their Territories and Iurisdictions no mixtures of inhabitants, but onely of Grecians and

and Romans ? or, that all these Fathers were carelesse of the rest ? Especially, since the end which they professe to propose vnto themselves herein, is the instruction of the people, of what nation or language soeuer ; which end, as it was neuer meant to bee limited to two sorts of people, so could it neuer be attained without this libertie of language fitted to their vnderstanding : To which may bee added, that the Greekes and Latines, of all other, had the least need of this provision, since it was famously knowne that they had their seuerall seruices already of receiued and currant vse, before this constitution was hatched.

Neither is it of any moment, which hee addeth, that in Italy it selfe this decree was not extended to the vse of vulgar tongues ; for that it is euident that Saint Thomas (who liued soone after) composed in Latine the Office of the feast of *Corpus Christi* ; not in the Italian ;

Thom. Aquin.
in 1. Cor. c. 4.

although the same *Aquinas* confesses that that the vulgar tongue of Italy at that time was not Latine; For, what childe cannot easily see, that if their great Doctor would write an office for the publique vse (as is intended) of the whole Church; hee would make choyce to write it in such a language as might improve it to the most common benefit of all the Christian world? not confining it to the bounds of a particular Nation; Besides what was the Italian (in those times especially) but a broken and corrupt Latine differing more in Idome and termination, then in the substance of speech: That which *Radenicus* about the yeere 1170. records for the voyce of the people, in the election of Pope *Victor*, *Papa Vittore Sancto Pietro p[re]lege*, makes good no lesse, for what such difference is betwixt this, and *Papam Victorium Sanctus Petrus elegit*; So as this instance doth nothing at all infringe that iust decree of the Roman

man Fathers. Howsoever, that observation of *Erasmus* is true, and pregnant to this purpose, (*Nec lingua vulgaris &c.*) Neither was the vulgar tongue (i. the Latine) withdrawn from the people, but the people went off from it.

And as for our Ancestours in this Island; Our venerable *Bede* witnesses, that in England the Scriptures were read by them in five languages, according to the number of the bookes wherein the Law of God was written, namely English, Scottish, British, Pictish, and Latine; which saith hee in meditation of the Scriptures is made common to all the rest. A point which the sayd Author specifies for a commendation of the well-instructednesse of those people, not, as purposing to intimate that the vse of the Latine did thrust out the other foure; for, he there tells vs that in all foure they did not only search, but confesse, and utter the knowledge of the highest truth. This re-

Nec lingua vulgaris populo subtracta est, sed populus ab ea recessit. Eras. declarat. ad Censur. Purif. tit. 12. sect. 14. Bed. hystor. l. 1.

straint then is not more new then enuious and preiudiciall to the honour of God, and the soules of men.

SECT. II.

Against Scripture.

AS for Scriptures. Were this practice so old as it is pretended; the rule is (*Longæ consuetudinis, &c.*) the authoritie of an ancient custome is not to be sleighted, so long as it is not against the Canons: Nothing can be more against the Canons of the blessed Apostle, then this; who, did he liue in these our dayes, and would bend his speech against the vse of a language not vnderstood in Gods seruice, could not speake more directly, more punctually, then hee doth to his Corinthians. How doth hee tell vs, that the speaking in a strange tongue edifices

Longæ consuetudinis non est vilis auctoritas dummodò canonibus non sit contraria. LI. dist. consuet. &c

edifies not the Church, profits not the hearers; produces a necessarie ignorance of the thing spoken; Makes mee a Barbarian to him that speaketh, and him that speakes a Barbarian to me.

I. Cor. 14. 5, 6.

Verse 9.

How doth hee require him that speaketh in an vnknowne tongue to pray that hee may interpret. And if hee must pray that hee may doe it; how much more must he practice it, when he can doe it?

Verse 11.

Verse 13.

How doth hee tell vs that in a strange languaged prayer the vnderstanding is vnfruitfull. That it is better to speake fine words with vnderstanding, that wee may teach others, then ten thousand words in an vnknowne tongue. That those which speake with strange tongues are but as mad men to the vnlearned, or vnbelieuers.

Verse 14.

Verse 19.

Verse 23.

S E C T.

SECT. II.

Against reason.

IN which Scriptures (besides authoritic) the Apostle hath comprized vnanswerable, and convincing reasons against this Romish abuse; Amongst the rest is intimated that vtter frustration of the vse of the tongue in Gods seruice: For it is a true rule which *Salmeron* cites out of *Laſtantiuſ* (*Nihil valet ex se &c.*) That thing is to no purpose which auailes not vnto the end whereto it serues.: Silence doth as much expresse the thought, as a language not vnderstood: In this sense is that of *Laurentius* too well verified, *Sacerdos imperitus mulier sterilis*: A Priest vnable to expresse himselfe is as a barren woman; vncapable of bringing forth children to God: As good no tongue as no vnderstanding; What good doth a Well sealed vp, as *Ptolome* sayd of the Hebrew Text. Where.

*Salmeron in illa
vos estis sal ter-
ra. Ex Laſtan-
tius.*

*Laurent. Pres-
byt.
Pisanus, Para-
dox. Euangelic.*

*Quid prodest
ſignatus?*

Wherefore doe we speake, if we would not be vnderstood: It was an holy resolution of Saint *Augustine*, that hee would rather say *Os sum* in false Latin, to be vnderstood of the people, then *O* in true, not to be vnderstood: This practice, howeuer it may seeme in it selfe sleight and vnworthy of too much contention, yet in regard of that miserable blindnesse and mis deuotion, which it must needs draw in after it, it is so hainous, as may well deserue our vtmost opposition: The vnauoydablenesse of which effects hath carried some of their Casuists into an opinion of the vnecessarinesse of deuotion in these holy businesses; so as one sayes, He that wants deuotion sinnes not; Another, Though it bee conuenient that the Communicant should haue actual deuotion, yet it is not necessarie: Alas, what seruice is this which poore soules are taught to take yp with; which God must be content to take from hoodwinkt suppliants? This doctrine,

this

*Iac. Graph. de-
cis. anr.
Syll. quest. 80.
Artic. 9.*

this practice, thus new, thus prejudiciall to Christians, we blesse God that we haue so happily discarded; and for our iust refusall are vniustly ciected.

CHAP. XIII.

The newnesse of forced Sacramentall Confession.

*Concil. Trid.
Si quis dixerit
in Sacram. Pœ-
nitentie ad re-
missionem, &c.
Anath. &c.
Sess. 14.
Gloss. Grat. de
Pœnit. dist. 5. c.
In pœnitentia.
Græci solum mo-
do Deo confi-
tendum dicunt.
de pœnit. d. 1.*

THe necessitie of a particular, secret, full, Sacramentall Confession of all our sins to a Priest; vpon paine of Non-remission, is an Act or Institution of the Romane Church; For, as for the Greeke Church it ownes not either the doctrine, or practice. So the Glosse of the Canon Law directly; *Confessio apud Græcos, &c.* Confession is not necessary amongst the Grecians;

vnto

vnto whom no such Tradition hath beene deriued.

That Glosse would tell vs more; and so would *Gratian* himselfe, if their tongues were not clipt by a guiltie expurgation. But in the meane time the Glosse of that Canon (hitherto allowed) plainly controules the Decree of that late Councell; For if the Necessitie of Confession be only a Tradition, and such a one, as hath not beene deduced to the Greeke Church, then it stands not by a Law of God, which is vniuersall; not making differences of places, or times; like an high-eleuated Starre which hath no particular aspect vpon one Region.

That there is a lawfull, commendable, beneficiall vse of Confession was neuer denied by vs; but to set men vpon the racke, and to straine their soules vp to a double pin, of absolute necessitie (both *præcepti* and *medij*) and of a strict particularitie; and that by a screw of *Ius diuinum*,

*Multa alia &
magni ponderis
emendata sunt.
In notis ibid.*

Bellar. de pœnit.
l. 3. c. 1.
In Annot. Hier.
ad Ocean.
In notis Tertull.
de pœnitent. &c.

Gods Law, is so meere a Romane noueltie, that many ingenuous Authors of their owne haue willingly confessed it.

Amongst whom Cardinall *Belarmine* himselfe yeelds vs, *Erasmus*, and *Beatus Rhenanus*, two noble Witnesses; Whose ioynt-Tenet he confesses to be, *Confessionem secretam, &c.* That the secret Confession of all our sinnes is not only not instituted, or commanded *Inre Diuino*, by Gods Law; but that it was not so much as receiued into vse in the Ancient Church of God. To whom he might haue added, out of *Maldonates* account (*omnes decretorum, &c.*) all the Interpreters of the Decrees, and amongst the Schoolemen, *Scotus*.

We know well those sad and austere *Exomologesis*, which were publicly vsed in the seuerer times of the Primitiue Church: whiles these tooke place, what vse was there of priuate? These obtayned euen in the Westerne or Latine Church till the

the dayes of *Leo*; about 450. yeares. In which time they had a graue public Penitentie for this purpose. Afterwards (whether the noted inconueniences of that practice, or whether the cooling of the former seruour occasioned it) this open Confession beganne to giue way to secret; which continued in the Church, but with freedome, and without that forced and scrupulous strictnesse which the later times haue put vpon it. It is verie remarkable which learned *Rhenanus* hath (*Caterum Thomas ab Aquino, &c.*) But (saith hee) *Thomas of Aquine* and *Scotus* (men too acute) haue made confession at this day such, as that *Ioannes Geilerius* a graue, and holy Diuine, which was for many yeeres Preacher at Strasburgh, had wont to say to his friends, that according to their rules it is an impossible thing to confesse; Adding, that the same *Geilerius* being familiarly conuersant with some religious Votaries, both Carthusians, and Franciscans,

De presbyt. penitentiarijs, vide Socrat. l. 5. c. 19.

Beat. Rhenan. Argum. in Tert. de penitentia.

Argentorat. &c.

ciscans, learned of them, with what torments the godly mindes of some men were afflicted, by the rigour of that confession, which they were not able to answer; and thereupon he published a booke in Dutch, entitled *The sicknesse of confession*. The same therefore which *Rhenanus* writes of his *Geilerius*, he may well apply vnto vs; *Itaque Geilerio non displicebat, &c.* *Geilerius* therefore did not dislike confession, but the scrupulous anxietie which is taught in the summes of some late Diuines, more fit indeed for some other place, then for Libraries. Thus he. What would that ingenuous Author haue sayd, if hee had liued to see those volumes of Cases which haue beene since published, able to perplex a world; and those peremptorie decisions of the Fathers of the Societie, whose strokes haue beene with Scorpions, in comparison of the rods of their Predecessors. To conclude; This bird was hatched in the Councell of Lateran, (*Anno*

1215.)

1215.) fully plumed in the Councell of Trent; and now lately hath her feathers impeded by the moderne Casuists.

SECT. II.

Romish Confession not warranted by Scripture.

SINCE our quarrell is not with confession it selfe, which may bee of singular vse and behoofe; but with some tyrannous straines in the practice of it, which are the violent forcing and perfit fulnesse thereof; It shall be sufficient for vs herein to stand vpon our negative; That there is no Scripture in the whole booke of God, wherein either such necessitie, or such intirenesse of Confession is commanded; A truth so cleare, that it is generally confessed by their owne Canonists. Did we que-

tion the lawfulness of Confession, we should be iustly accountable for our grounds from the Scriptures of God; now that we cry downe only some iniurious circumstances therein, well may wee require from the fautors thereof their warrants from God; which if they cannot show, they are sufficiently conuined of a presumptuous obtrusion:

Iohn 20.23.

Indeed, our Sauour sayd to his Apostles, and their successours, *Whose sinnes yee remit they are remitted, and whose sinnes ye retaine they are retained.* But did hee say, No sinne shall bee remitted, but what yee remit? Or, no sinne shall be remitted by you, but what is particularly numbred vnto you.

Iames 5.16.

Saint Iames bids, *Confesse your sinnes one to another;* But would they haue the Priest shrieue himselfe to the penitent, as well as the penitent to the Priest? This act must bee mutuall, not single.

Acts 19.18.

Many beleeuing Ephesians came and confessed, and shewed their deeds.

deeds. Many, but not all, not *Omnēs utriusque sexus*, they confessed their deeds; Some that were notorious, not all their finnes.

Contrarily rather, so did Christ send his Apostles, as the father sent him, He was both their warrant and their patterne; But that gracious Sauour of ours many a time gaue absolution, where was no particular confession of finnes: Only the sight of the Paralyticks faith fetcht from him, *Sonne be of good cheere, thy sins be forgiven thee*; The noted sinner in *Simons* house, approuing the truth of her repentance by the humble and costly testimonies of her loue, without any enumeration of her finnes, heard, *Thy finnes are forgiven thee.*

Iohn 20.21.

Mat. 9.2.

K 2

SECT.

SECT. III.

Against reason.

IN true Diuine Reason this supposed dutie is needlesse, dangerous, impossible. Needlesse in respect of all sinnes, not in respect of some; for how euer in the cases of a burdened conscience, nothing can bee more vsfull, more soueraigne, yet, in all, our peace doth not depend vpon our lips; Being iustified by faith, wee haue peace with God through Iesus Christ our Lord.

Rem. 5. 1.

chrys. in Ps. 50.

*Sayr. Summa
Cas. Nauar.*

Dangerous, in respect both of exprobration, as Saint *Chrysostome* worthily, and of infection; for *delectabile carnis* (as a Casuist confesseth) Fleahly pleasures the more they are called into particular mention, the more they moue the appetite. I doe willingly conceale from chaste eyes and cares what effects haue followed this pretended act of deuotion,

deuotion, in wanton and vnstayed
Confessours.

Impossible, for who can tell how
oft he offendeth; He is poore in sin
that can count his stocke; and hee
sinnes alwayes that so presumes vp-
on his innocence, as to thinke hee
can number his sinnes: And, if hee
say of any sinne, as *Lot* of Zoar, is it
not a little one? as if therefore it may
safely escape the reckoning, it is a
true word of *Isaac* the Syrian, *Qui*
delicta &c. Hee that thinkes any of
his offences small, euen in so thin-
king falls into greater.

This doctrine and practice ther-
fore, both as new and vnwarranta-
ble, full of vsurpation, danger, im-
possibilitie is iustly reiected by
vs; and wee for so do-
ing, vniustly eie-
cted.

Isaac. Syr. presb.
Antiochen. de
Contempt. man-
di. &c.

SECT. IV.

The noueltie of Absolution before Satisfaction.

LEst any thing in the Romane Church should retaine the old forme, how absurd is that innouation which they haue made in the the order of their penance and absolution. The ancient course, as *Cassander* and *Lindanus* truly witnessse, was that absolution and reconciliation, and right to the Communion of the Church was not giuen by imposition of hands vnto the penitent, till hee had giuen due satisfaction by performing of such penall acts, as were enioyned by the discreet Penitentiary; yea, those works of penance (saith he) when they were done out of faith, and an heart truly sorrowfull; and by the motion of the holy Spirit, preuenting the minde of man, with the helpe of his diuine grace, were thought not a little

*Cassand. consult.
Art. de Confess.
Lind. Panopl.
l 4.*

Cass. ibid.

little available to obtaine remission of the sinne; and to pacific the displeasure of God for sinne; Not, that they could merit it by any dignitie of theirs, but that thereby the minde of man is in a sort fitted to the receit of Gods grace; But now, immediately vpon the Confession made, the hand is layd vpon the penitent, and he is receiued to his right of Communion, and after his absolution, certaine workes of pietie are enioyned him, for the chastisement of the flesh, and expurgation of the remainders of sinne. Thus *Cassander*. In common apprehension this new order can bee no other then preposterous; and (as our learned Bishop of Carlile) like Easter before Lent. But for this, *ipsi widerint*; it shall not trouble vs how they nurture their owne childe.

Resp. ad Fijherum.

CHAP. XIV.

The newnesse of the Romish Inuocation of Saints.

OF all those errours which we reiect in the Church of Rome, there is none that can plead so much shew of Antiquitie, as this of Inuocation of Saints: which yet, as it hath beene practised and defended in the latter times, should in vaine seeke either example or patronage amongst the Ancient; How euer there might be some grounds of this deuotion secretly muttered, and at last expressed in Panegyricke formes, yet, vntill almost fise hundred yeeres after Christ, it was not in any sort admitted into the publique seruice. It will be easily graunted that the blessed Virgin is the Prime of all Saints; neither could it be other then iniurious, that any other of that heauenly societie should haue the precedence

*Spalat. de Resp.
Ecccl. 1. 7. c. 12.
§. 16.*

*Rex Iacob. præ-
monit. ad Prin-
cipes, &c.*

cedencie of her : Now the first that brought her name into the publike deuotions of the Greeke Church, is noted by *Nicephorus*, to be *Petrus Gnaphheus*, or *Fullo*, a Presbyter of Bithynia ; afterwards the Vsurper of the See of Antioch, much about 470 yeeres after Christ ; who (though a branded heretick) found out foure things (saith he) verie vsfull and beneficiall to the Catholike Church ; whereof the last was, (*Vt in omni precatone &c.*) that in euerie prayer the Mother of God should bee named, and her diuine name called vpon ; The phrase is verie remarkable wherein this rising superstition is expressed.

And as for the Latine Church, we heare no newes of this Inuocation, in the publique Letanies, till *Gregories* time, about some 130. yeeres after the former.

And in the meane time, some Fathers speake of it fearefully and doubtfully ; How could it bee otherwise, when the common opinion

Nicephol. 15. c. 28.

Ecclesia Catholica commodissima, ibid.

*Inf. Scalig. Notis
in Novum Test.*

*Step. l. de au-
thor. scr.*

*Chrysoft. Homil.
de pœnitentia,
hom. 4.*

Which place,
the Margine
of the Latine
Edition of Ve-
nice, set forth
by the authori-
tie of the In-
quisition, tels
vs, (and wee
must beleue
it) makes no-
thing against
Inuocation of
Saints. *Vide
Ibid.*

nion of the Ancients, euen below
Saint *Austens* age did put vp all the
soules of the faithfull, except Mar-
tyrs in some blinde receptacles, whe-
ther in the Center of the earth, or
elsewhere, where they might *in can-
dida expectare diem Iudicii*, as *Tertul-
lian* hath it foure seuerall times; And
Stapleton himselfe sticks not to name
diuers of them thus foully mistaken.

Others of the Fathers haue let fall
speeches directly bent against this
Inuocation (*Non opus est patronis,
&c.*) There is no need of any Ad-
uocates to God, saith Saint *Chryso-
stome*; and most plainly elsewhere,
Homines si quando &c. If wee haue
any suit to men (saith he) wee must
see the porters, and treat with iesters
and parasites, and goe many times a
long way about; In God there is no
such matter; he is exorable without
any of our Mediatours, without mo-
ny, without cost, he grants our petiti-
ons: It is enough to cry for thee with
thine heart alone, to powre out thy
teares, and presently thou hast
won

won him to mercie. Thus hee.

And those of the Ancients, that seeme to speake for it, lay grounds that ouerthrow it ; Howsoeuer it be, all holy Antiquitie would haue both blushed, and spit at those formes of Inuocation, which the late Clients of Rome haue broached to the world ; If perhaps they spake to the Saints (*tanquam deprecatores, vel potius comprecatores*) as *Spalatensis* yeelds ; mouing them to bee competitors with vs to the throne of grace, not properly, but improperly, as *Altisiodore* construes it ; how would they haue digested that blasphemous Psalter of our Ladie, imputed to *Bonauenture*, and those stiles of meere Deification which are giuen to her ; and the diuision of all offices of pietie to mankinde, betwixt the mother and the Sonne. How had their eares glow-ed to heare, *Christus orauit, Franciscus exorauit*, Christ praied, *Francis* preuailed ; How would they haue brooked that which *Ludonicus Viues* freely

Spalat. l. 7. c. 12. § 26.

Gul. Altisiod. in 4. sent. &c.

Dca. primas Cœli, &c. præcipe Angelis ut nos custodiant. In Rosar. Canon.

Reg. Anonym.

*Diuidunt coram Patre inter se mater & filius pietatis officia, & con-
dunt inter se re-
conciliationis
nostræ inuola-
bile testamen-
tum.* Arnold.
Carnot. de lau-
dibus 5. virg.
Lud. Viues in
Aug. de Ciuitat.
Dei l. 8. c. ult.

*Nam & plebem
rudiores reli-
giosè &c. Et
magis plurimos
interne religioso
affectu erga
Beatam Virg.
&c. quam erga
Christum, Spa-
lat. de Re. Eccl.
l. 7. c. 12. f. 28.*

freely confesses, *Multi Christiani &c.* Many Christians worship (*divos, di-
na/que*) the Saints of both sexes, no
otherwise then God himselfe; Or
that which *Spalatensis* professes to
have obserued that the ignorant
multitude are carried with more en-
tire religious affection to the blessed
Virgin, or some other Saint, then to
Christ their Saviour. These foule su-
perstitions are not more hainous
then new, and such, as wherein we
have iustly abhorred to take part
with the practices of them.

SECT. II.

Invocation of Saints against Scripture.

AS for the better side of this
mis-opinion; euen thus much
colour of Antiquitie were cause e-
nough to suspend our censures (ac-
cording

according to that wise and moderate resolution of learned *Zanchius*;) were it not that the Scriptures are so flatly opposite vnto it; as that, we may iustly wonder at that wisdom, which hath provided Antidotes for a disease, that of many hundred yeares after, should haue no being in the World. The ground of this Inuocation of Saints is their notice of our earthly condition, and speciall Deuotions; And behold thou preuaylest euer against man, and he passeth; thou changeest his countenance, and sendest him away; His sonnes come to honour and hee knowes it not, and they are brought low and he perceiueth it not, saith *Iob*. *The dead know nothing at all, saith wise Salomon; Also their loue, and their hatred, and their enuie is now perished, neither haue they any more a portion for euer, in any thing that is done vnder the Sunne*; No portion in any thing, therefore not in our miseries; not in our allocutions. If we haue a portion in them, for their loue

Ego certe ab Antiquitate non recedo nisi coactus. Zanch. in Coloss.

Iob 14. 20,

Verse 21.

Eccles. 9. 5,

Verse 6.

Eſay 63.16.

2.Kings 22.20.

August. de cura
pro mort. ge-
rend. cap. 13.

loue and Prayers in common for the Church, they haue no portion in our particularities, whether of want, or complaint. *Abraham our Father is ignorant of vs* (saith Eſay) *and Iſrael acknowledges vs not.* Lo, the Father of the faithful aboue knowes not his own children, till they come into his boſome; and hee that giues them their names, is to them as ſtrangers; *Wherefore ſhould good Ioſiah bee gathered to his Fathers as Hulda tels him, but that his eyes might not ſee all the euill which ſhould come vpon Ieruſalem?*

Wee cannot haue a better Commenter, then Saint *Auguſtine*, If (saith hee) the ſoules of the dead could be preſent at the affaires of the liuing, &c. Surely my good Mother would no night forſake me, whom whiles ſhe liued, ſhee followed both by Land, and Sea; Farre be it from mee to thinke, that an happier life hath made her cruell, &c. But certainly, that which the holy Pſalmiſt tels vs, is true; *My Father and my Mother*

Mother haue forsaken me, but the Lord tooke me up; If therefore our Parents haue left vs; how are they present or doe interesse themselves in our cares, or businesses? And if our Parents do not, who else among the dead know what wee doe, or what wee suffer? Esay the Prophet saith; Thou art our Father, for Abraham is ignorant of vs, and Israel know vs not; If so great Patriarkes were ignorant, what became of that people, which came from their loynes, and which vpon their belief was promised to descend from their stocke, how shall the dead haue ought to doe either in the knowledge, or aide of the affaires, or actions of their dearest Suruiuers? How doe we say that God prouides mercifully for them who die before the euils come, if euen after their death, they are sensible of the calamities of humane life, &c.

How is it then that God promised to good King *Iosiah* for a great blessing, that hee should die before
hand

hand, that he might not see the evils which hee threatned to that place and people.

*Hieron. in Ec-
cles. 3. ad fin.*

Thus that diuine Father. With whom agrees Saint *Ierome*; *Nec enim, possumus, &c.* Neither can we (saith hee) when this life shall once be dissolued, either enioy our owne labours, or know what shall bee done in the World afterwards.

Psal. 7. 10.

*Psal. 44. 22. &
139. 1. 4. & 13.
Prou. 15. 11. &
17. 3. & 24. 12.*

*Ier. 21. 20. & 17.
10. & 20. 12.*

1. Kings 8. 39.

But could the Saints of Heauen know our actions, yet our hearts they cannot: This is the peculiar skill of their Maker, *Thou art the searcher of the hearts and reines, O righteous God; God only knowes (abscondita animi) the hidden secrets of the soule.* Now, the heart is the seat of our Prayers. The lips doe but vent them to the eares of men: *Moses* said nothing, when God said, *Let me alone Moses. O therefore thou that hearest the Prayers; to thee shall all flesh come.* *Salomons* argument is irrefragable; *Hear thou in Heauen thy dwelling place; and doe, and giue to euery man according to his wayes:*
whose

whose heart thou knowest; For thou, euen thou only, knowest the hearts of all the children of men.

He only should be implored that can heare; hee only can heare the Prayer that knowes the heart:

Yet could they know our secret desires. It is an honour that God challengeth as proper to himselfe, to bee inuoked in our Prayers; *Call vpon me in the day of thy trouble, and I will deliuer thee, and thou shalt glorifie me.*

Psal. 50. 14.

There is one God, and one Mediator betwixt God and man, the man Iesus Christ. One, and no more; not only of redemption, but of intercession also; for through him (onely) we haue acesse by one Spirit, vnto the Father; and he hath inuited vs to himselfe; Come to me all yee that labour and

1. Tim. 2. 5.

Ephes. 2. 18.

are heauie laden.

LECTURE SECTA

SECT. III.

Against reason.

HOW absurd therefore is it in reason, when the King of heauen calls vs to him, to run with our petitions to the Guard or Pages of the Court? Had we to doe with a finite Prince, whose eares must be his best informers, or whose will to help vs were iustly questionable, wee might haue reason to present our suits by second hands; But since it is an Omnipresent and Omnis- cious God with whom wee deale, from whom the Saints and Angels receiue all their light, and loue to his Church, how extreme folly is it to sue to those Courtiers of Heauen, and not to come immediately to the Throne of Grace? That one Mediatour is able (and willing also) to saue them to the vt- most, that come vnto God by him; seeing he euer liueth to make inter- cession for them.

Besides,

Heb. 7. 25.

Besides, how vncertaine must our deuotions needes bee, when we can haue no possible assurance of their audience; for who can know that a Saint heares him? That God euer heares vs, wee are as sure, as wee are vn sure to be heard of Saints: Nay, we are sure wee cannot bee all heard of them; For what finite nature can diuide it selfe betwixt ten thousand Suppliants at one instant, in seuerall regions of the world, much lesse impart it selfe whole to each? Either therefore, wee must turne the Saints into so many Deities, or wee must yeeld that some of our prayers are vnheard; *And whatsoener is not off faith, is sinne.*

As for that heavenly glasse of Saint *Gregories*, wherein the Saints see vs, and our suits (confuted long since by *Hugo de Sancto Victore*) it is as pleasing a fiction, as if we imagined therefore to see all the corners of the earth, because we see that Sun which sees them. And the same eyes that see in God the particular

*Hugo de Sancto
Vict. de sacr. l. 2*

necessities of his Saints below, see in the same God such infinite grace and mercie, for their releefe; as may saue the labour of their reflecting vpon that diuine miroir in their speciall intercessions.

This doctrine therefore and practice of the Romish inuocation of Saints, both as new and erroneous, against Scripture and reason, wee haue iustly reiected; and are thereupon eiected as vniustly.

CHAP. XV.

The newnesse of seuen Sacraments.

*Summa Caran-
ze, &c.*

*Concil. Trid.
Cess. 7. Can. 1.*

THe late Councell of Florence indeed insinuates this number of seuen Sacraments, as *Suarez* contends: But the later Councell of Trent determines it, *Si quis dixerit aut plura, &c.*

If

If any man shall say, that there are either more, or fewer Sacraments then seven, *viz.* Baptisme, Confirmation, &c, or that any of these is not truly and properly a Sacrament, *Let him be Anathema.*

It is not more plaine that in Scripture there is no mention of Sacraments, then that in the Fathers there is no mention of seven. Cardinall *Bellarmine's* evasion, that the Scripture and Fathers wrote no Catechisme, is poore and ridiculous; No more did the Councils of Florence and Trent, and yet there the number is reckoned and defined.

So as the word Sacrament may be taken (for any holy, significant rite) there may bee as well seuentie as seven; So strictly as it may be, and is taken by vs, there can no more bee seven, then seuentie. This determination of the number is so late, that *Cassander* is forced to confesse, *Nec temere, &c.* You shall not easily find any man before *Peter Lombard*, which hath set downe any certaine

Cassand. Consult. Art. 13. de numero sacr.

Luther de cap-
 tit. Babil.
 et loc. com. Caf-
 sand. ibid.
 Thus all Anti-
 quitie runnes
 upon two.
 Item recognit.
 1. Iustia. A-
 p. 1. 2. Tertull de
 com. Milit. &
 ad Scapulam.
 Cypr. 1. 2. Epist. 1.
 Cyril. Hierosol.
 in Catech. Am-
 brof. Augst,
 &c.

Suar. Tom. 4.
 disp. 39. f. 2.
 Vid. Mori. Ap-
 pell. 1. 2. c. 26.
 S. 5.

and definite number of Sacraments. And this obseruation is so iust that vpon the challenges of our writers, no one author hath bin produced by the Roman Doctours, for the dis-
 prooffe of it, elder then *Hugo*, and the said Master of Sentences. But, numbers are ceremonies. Both *Luther*, and *Philip Melancthon* professe they stand not much vpon them; It is the number numbred (which is the thing it selfe mis-related into that sacred Order) that we strike at. There we find that none but Christ can make a Sacrament; for none but he who can giue grace, can ordaine a signe and seale of Grace; Now it is euident enough, that these adscitious Sacraments were neuer of Christs institution. So was not confirmation; as our *Alexander* of Hales, and *Holcot*; so was not Matrimony; as *Durand*; So was not Extreme Vnction, as *Hugo*, *Lombard*, *Bonaventure*, *Halenfis*, *Alisiodore*, by the confession of their *Suarez*. These were ancient rites, but they

they are new Sacraments ; All of them haue their allowed, and profitable vse in Gods Church, though not in so high a nature ; Except that of Extreme Vnction ; which as it is an apish mis-imitation of that extraordinarie course, which the Aposto-like times vsed in their cures of the sicke, so it is grossely mis-applied to other purposes, then were intended in the first institution. Then it was (*Vngebant & sanabant ;*) the oyle miraculously conferring bodily recouerie ; but now, (*Non nisi in mortis articulo adhibetur*) it is not vsed, but vpon the verie point of death, as *Cacietan* and *Cassander* confesse, and all experience manifests ; and

by *Felix* the fourth, drawne to

a necessitie of addresse

to eternall life.

(* *)

L 4

SECT.

Marc. 6. 13.
Iames 5.

Franc. 1. un. Ani-
madu. in Bellar.
L de verb. Dei. 4.

SECT. II.

*Seven Sacraments beside
Scripture*

NOT to scan particulars, which
all yeeld ample exceptions, but
to wind them all vp in one bottome;
Whosoever shall looke into the
Scripture shall finde it apparent, that
as in the time of mans innocence,
there were but two Sacraments, the
tree of life, and the tree of know-
ledge; So, before, and vnder the
Law (how euer they had infinite
rites) yet in the proper sense, they
had but two Sacraments; the same
in effect with those vnder the Go-
spel; The one, the Sacrament of Ini-
tiation, which was their Circumci-
sion; Paralleld by that Baptisme
which succeeded it; The other, the
Sacrament of our holy Confirmati-
on, that spirituall meat and drinke
which was their Paschall Lambe
and Manna, and water from the
rocke;

rocke; prefiguring the true Lambe of God, and bread of life, and bloud of our redemption. The great Apostle of the Gentiles, that well knew the Analogie, hath compared both; *Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed thorow the sea; And all were baptized in the cloud, and in the sea; And all did eat the same spirituall meat, and all did drinke the same spirituall drinke, for they dranke of that spirittuall Rocke, that followed them, and that Rocke was Christ.* What is this in any iust construction; but that the same two Sacraments of Baptisme and the Lords Supper, which wee celebrate vnder the Gospell, were the verie same with those, which were celebrated by Gods ancient people, vnder the Law; They two, and no more; *Hoc facite* (Do this) is our warrant for the one; and *be baptizate, &c.* and *Go teach and baptize,* for the other: There is deepe silence in the rest.

1. Cor. 10. 1.

Verse 2, 3.

Verse 4. &c.

S E C T. III.

Against reason.

IN reason it must bee yeilded, that no man hath power to set to a seale, but he whose the writing is; Sacraments, then, being the seales of Gods gracious evidences, whereby hee hath conueyed to vs eternall life, can bee instituted by no other, then the same power that can assure and performe life to his creature. In euerie Sacrament therefore must bee a diuine institution and command of an element that signifies, of a grace that is signified, of a word adioyned to that element, of an holy act adioyned to that Word: Where these concurre not, there can bee no true Sacrament; and they are palpably missing in these five Adictions of the Church of Rome.

Lastly; The Sacraments of the new Law (as Saint *Austen* often)

flowed

flowed out of the side of Christ;
 None flowed thence, but the Sa-
 crament of water, which is Bap-
 tisme, and the Sacrament of blood
 in the Supper; Whereof the Au-
 thor saith, *This cup is the new Testa-
 ment in my blood, which is shed for
 you.* The rest neuer flowing either
 from the side, or from the lips of
 Christ, are as new and mis-named
 Sacraments iustly reiected by
 the Church, and wetherupon
 as vniustly cen-
 sured.

CHAP. XVI.

*The newnesse of the Doctrine
of Traditions.*

THe chiefe ground of these, and all other errors in the Church of Rome, is the over-valuing of Traditions; which the Tridentine Synode professeth to receive, and reverence with no lesse pious affection, then the Bookes of the Old, and New Testament; and that, not in matter of Rite, and Historie only, but of faith and manners also; ~~Wherein, as they are not vnwilling~~ to cast a kind of imputation of imperfection vpon the written Word; ~~so they~~ make vp the defects of it, by the supply of vnwritten Traditions; to which indeed they are ~~more beholden, for the warrant of~~ the greater part of their super-added Articles, then to the Scriptures of God:

*Concil. Trid.
Sess. 4.*

*In his rebus de
quibus nihil
certi statuit
scriptura diui-
na, mos populi
Dei vel instituta
maiorum pro
lege tenenda
sunt. August.
Epist. 86.*

Both

Both which, are points so dangerously envious, as that Antiquitie would have abhorred their mention: Neither is any thing more common with the holy Fathers of the Church, then the magnifying the complete perfection of Scripture, in all things needfull, either to be beleened, or done.

What can be more full and cleere, then that of Saint *Austen*, In his *que aperte, &c.* In these things, which are openly laid forth in Scripture, are found all matters that containe either faith, or manners.

Cardinall *Belharmines* elusion is not a little preiudiciall to his owne cause. He tels vs, that Saint *Austen* speakes of those points, which are simply necessary to saluation for all men; All which hee acknowledges to be written by the Apostles; But besides these, there are many other things (saith hee) which wee haue only by Tradition; Will it not therefore hence follow, that the common sort of Christians need not looke

Aug. l. 2. de doctrina Christi. c. 9
In his que aperte posita sunt in Scriptura inueniuntur illa omnia que continent fidem moresq; viuendi.

Bell. l. 4. de verb. Dei. c. 11.

at his Traditions? That commonly men may be saved without them? that Heauen may bee attained, though there were no Traditions; Who will not now say, Let mee come to Heauen by Scripture, goe you whither you will by Traditions? To which adde, that a great, yea, the greater part (if wee may beleue some of their owne) of that which they call religion, is grounded vpon only Tradition; if then Tradition bee only of such things as are not simply vnecessary to saluation, then the greater part of their mis-named Religion, must needs be yielded for simply vnecessary to all men: And if wee may be saved without them, and bee made Citizens of Heauen, how much more may we without them, be members of the true Church on Earth?

As for this place, Saint *Augustines* words are full, and comprehensue, expresse all those things, which containe either faith, or manners, whether concerning Gouernours,

or

or people: If now, they can finde out any thing, that belongs not either to beleeve, or action, wee doe willingly give it vp to their Traditions; but all things which pertaine to either of thofe, are openly comprized in Scripture.

What can bee more direct, then that of holy *Athanasius*? *αὐτάρχεις μὲν γὰρ εἰσιν, &c.* The holy Scriptures inspired by God, are in themselves all-sufficient to the instruction of truth; and, if *Chennitius* construe it, All truth, this needs not raise a cavill; The word signifies no lesse; for if they bee all-sufficient to instruction, they must needs be sufficient to all instruction in the truth intended; *Tertullian* professes openly, *Adoro Scriptura plenitudinem, &c.* I adore the fulnesse of Scripture; Let the skill of *Hermogenes* show where it is written; if it bee not written, let him feare that woe which is pronounced against those, that adde or detract. Thus he. Who can but feare that the

Car-

Athanas. l. 4. cont. Gent. Initio αὐτάρχεις μὲν γὰρ εἰσιν αἱ ἀγίας καὶ θεωρεῖται γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν, &c.
Sufficiunt per se vertit Nannius. Tert. lib. aduers. Hermogenem.

Cardinall shifts this euidence against his owne heart? For (saith he) *Tertullian* speakes of that one point. That God created all things of nothing, and not of a pre-existent matter, as *Hermogenes* dreamed; now, because this truth is clearly expressed in Scripture, therefore the fulnesse of Scripture, as concerning this point is adored by *Tertullian*; And for that *Hermogenes* held an opinion contrarie to Scripture, he is said to adde vnto Scripture, and to incurre that malediction; Now, let any reader, of common sense, iudge, whether the words of *Tertullian* be not generall; without any limitation; and if the first clause could bee restrained, the second cannot; *Scriptum esse doceat &c.* Whatsoeuer therefore is not written, by this rule may not be obtruded to our beleefe; Neither doth he say, If it be written against; but, If it be not written; and his challenge is (*nusquam legi*) that the words are no where read; as if this were quarrell enough, with-

without a flat contradiction to what is read.

So as the Cardinals glosse meerely corrupts the Text; How easie were it for me to tire my reader, with the full suffrages of *Origen*, *Cyprian*, *Chrysostome*, *Basil*, *Cyrell*, *Epiphanius*, *Hierome*, *Ambrose*, *Theodores*, *Hilarie*, *Vincentius Lirinensis*; and in a word with the whole streame of Antiquitie, which though they giue a meet place to Traditions of Ceremony, of historie, of interpretation, of some immateriall verities, yet referue the due honour to the sacred monuments of Diuine Scriptures. Our learned *Chemnitius* hath freely yeelded seuen sorts of Traditions, such as haue a correspondence with, or an attestation from the written word; therest, we do iustly (together with him) disclaime, as vnworthy to appeare vpon that awfull Bench, amongst the inspired Pen-men of God.

SECT. II.

Traditions against Scripture.

2. Tim, 3. 16.

*Bellar. de verbo
Dei, l. 4. c. 10.*

2. Tim. 3. 17.

IT is not to be imagined that the same word of God, which speaks for all other truths, should not speake for it selfe; how fully doth it display its owne sufficiency and perfection. All Scripture (saith the Chosen Vessell) is given by inspiration of God; and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness. Profitable, saith the Cardinall, but not sufficient; Many things may serve to that end whereto they suffice not; So meat is profitable to nourish, but without naturall heat it nourisheth not; Thushee. Heare yet what followeth. That the man of God may bee perfected, and thoroughly furnished vnto all good workes. Loe it is so profitable to all these seruices, that thereby it perfects a Diuine; much more an ordinarie

arie Christian: That whi ch is so profitable, as to cause perfection, is abundantly sufficient, and must needs haue full perfection in it selfe; That which can perfit the teacher, is sufficient for the learner. The Scriptures can perfit the man of God, both for his calling in the instruction of others, and for his owne glorie. *Thou hast knowne the Scriptures from a childe* (saith Saint Paul to his Timothy) *which are able* (not profitable only) *to make thee wise vnto salvation, through faith which is in Christ Iesus.* It is the charge therefore of the Apostle, not to bee wise about that which is written: The same with wise Salomons, *The whole word of God is pure: Adde thou not vnto his words, lest he reprove thee, and thou be found a lier.* Loe, hee saith not, Oppose not his words, but, *Adde not to them:* Euen addition detracts from the maiestie of that Word; For the Law of the Lord is perfect, conuerting the foule, the testimonie of the Lord is sure, making wise the sim-

2. Tim. 3. 15.

Prou. 30. 5, 6.

Psal. 19. 7, 8.

ple. The statutes of the Lord are right, reioycing the heart, the Commandement of the Lord is pure, enlightning the eyes.

As for those Traditions which they doe thus lift vp to an vniust competition with the written Word, our Sauour hath before hand, humbled them into the dust : *In vaine doe they worship me, teaching for doctrines the commandements of men* ; Making this a sufficient cause of abhorring both the persons, and the seruices of those Iewes, that they thrust humane Traditions into Gods chaire, and respected them equally with the institutions of God. Cardinall *Bellarmino* would shift it off with a distinction of Traditions ; These were such, saith hee (*quas acceperant à recentioribus, &c.*) as they had receiued from some later hands, whereof some were vaine, some others pernicious, not such as they receiued from *Moses* and the Prophets : And the Authors of these reiected Traditions hee cites from

Matth. 15. 9.

from *Epiphanus* to be *R. Akiba*, *R. Iuda*, and the *Asamoneans*; from *Hicrome*, to be *Sammai*, *Hillel*, *Akiba*. But this is to cast mists before the eyes of the simple: For who sees not that our Saviours challenge is generall, to Traditions thus aduanced, not to these, or those Traditions: And, where he speakes of some later hands, he had forgotten, that our Saviour vpon the mount tells him (*ἐπεὶ τοῖς ἀρχαίοις*) That these faulted Traditions were of old: And that he may not cast these vpon his *Sammai* and *Hillel*, let him remember that our Saviour cites this out of *Esay* (though with some more cleer-nesse of expression) who farre overlooked the times of those pretended Fathers of mis-traditions. That I may not say, how much it would trouble him to shew any dogmaticall Traditions, that were deriued from *Moses* and the Prophets; in parallel whereof, let them be able to deduce any Euangelicall Tradition from the Apostles, and we are ready

Epiphan. in heres. Ptolom.
Hieron. in c. 8.
Isa. Et in Epist.
ad Algas. q. 10.

Matth. 5. 21,
27, 33.

to imbrace it with all obseruance, Shortly, it is cleere that our Sauour neuer meant to compare one Tradition with another, as approving some, reiecting others, but with indignation complaines, that Traditions were obtruded to Gods people, in a corriualitie with the written word; which is the verie point now questioned.

SECT. III.

Traditions against reason.

EVEN the verie light of reason shewes vs that as there is a God, so, that he is a most wise, & most iust God; needs therefore must it follow, that if this most iust and wise God will giue a Word whereby to reueale himselfe and his wil to mankinde, it must bee a perfect Word; for, as his wisdome knowes what is fit

fit for his creature to know of himselfe, so his iustice will require nothing of the creature, but what hee hath enabled him to know and doe; Now then, since hee requires vs to know him, to obey him, it must needs follow that hee hath left vs so exquisite a rule of this knowledge and obedience, as cannot admit of any defect, or any supplement. This rule can bee no other then his written Word; therefore written, that it might be preserved entire, for this purpose, to the last date of time: As for orall Traditions, what certaintie can there be in them? What foundation of truth can be layd vpon the breath of man? How doe wee see the reports varie, of those things, which our eyes haue scene done? How doe they multiply in their passage, and either grow, or dye vpon hazards?

Lastly, we thinke him not an honest man, whose tongue goes against his owne hand; How hainous an imputation then doe they cast vpon

the God of truth ; which plead Traditions deriued from him, contrarie to his written Word? Such, apparently, are the worship of Images, the mutilation of the Sacrament, Purgatorie, Indulgences, and the rest which haue passed our agitation. Since therefore the authoritie of Romish Traditions is (besides noueltie) erroneous ; against Scripture and reason, we haue iustly abandoned it, and are thereupon vniustly condemned.

As for those other dangerous and important innouations, concerning Scriptures, their Canon enlarged, their faultie version made authentically, their fountaines pretended to be corrupted, their mis-pleaded obscuritie, their restraint from the Laity, we haue already largely displaid them in another place.

Serious Dis-
swasue, &c.

CHAP.

CHAP. XVII.

*The newnesse of the vniuersall
Head-ship of the Bishop
of Rome.*

THose transcendent Titles of Head-ship, and Vniuersalitie, which are challenged to the Bishop, and Sea of Rome, are knowne to bee the vpstart brood of noted ambition. Simple and holy Antiquitie was too modest, either to require, or tolerate them. Who knowes not the profession of that holy Martyr in the Councell of Carthage; (*Neque enim, &c.*) There is none of vs, that makes himselfe a Bishop of Bishops; or by a tyrannous feare compels his Vnderlings to a necessitie of obedience; But perhaps, at Rome it was otherwise; Hearc then with what zeale their owne Pope *Gregorie* the Great, inueighs against the arrogance of *Iohn* Bishop

*Hereseos mater
est principatus
cupiditas, Chry-
sost. in Gal. 5.*

*Neque enim
quisquam no-
strum Episco-
pum Episcopo-
rum se consti-
tuit, aut tyran-
nico terrore
ad obsequendi
necessitatem
suos, adigit. O-
rat. Cypr. in Syn.
Greg. Epist. l. 4.
Epist. 32. & 34.*

Et lib. 6. Ep. 24.

*Novum, scelestum, profanum, &c.
Et lib. 4. Epist. 38. 39. &c.*

*Nunquam pi-
um virum huius-
modi titulus v-
sum esse, &c.
nullum prede-
cessorum meo-
rum, &c.*

shop of Constantinople, for giuing way to this proud stile; His Epistles are extant in all hands ; so cleare and conuictiue, as no art of Sophistrie can elude them; wherein hee calls this title (affected by the said *Iohn*, and *Cyriacus*, after him,) a new name, a wicked, profane, insolent name, the generall plague of the Church, a corruption of the Faith, against Canons, against the Apostle *Peter*, against God himselfe; as if he could neuer haue branded it enough.

And least any man should cauilt that this stile is only cryed downe in the Bishops of Constantinople, which yet might bee iustly claymed by the Bishops of Rome; *Gregorie* himselfe meetes with this thought, and answers beforehand; *Nunquam pi-um virum, &c.* that neuer any godly man, neuer any of his Predecessors vsed those Titles; and, more then so, that whosoever shall vse this proud stile, hee is the very fore-runner of Antichrist. If in a fore-

fore-sight of this vsurpation, *Gregorie* should haue beene hired to haue spoken for vs, against the Pride of his following Successours; he could not haue set a keener edge vpon his stile. Consonant whereto, it is yet extant in the very Canon Law (as quoted by *Gratian* out of the Epistle of Pope *Pelagius* the second) *Vniuersalis autem nec etiam Romanus Pontifex appelletur*; Not the Bishop of Rome himselfe may bee called Vniuersall;

Yet how famously is it knowne to all the World, that the same *Gregories* next Successour, saue one, *Boniface* the third, obtained this title of vniuersall Bishop from the Emperour *Phocas*; which the said Emperour gaue him in a spleene against *Cyriacus* Patriarch of Constantinople, for deliuering *Constantina* the Wife of *Mauritius* and her Children; or (as some others relate it) vpon a worse occasion: And accordingly, was this haughty title communicated by the same

*Pelag. 2. omni-
bus Episcopis il-
licite à Ioanne
& Decret. p. 1.
dist. 99. c. 4.
Nullus, &c.*

Baron. An. 606.

Plat. in vita Bonif. 3.

Gregorius migravit ad dominum, &c. A quo, &c. ut ipsius auctoritate, &c. Otho Frising. l. 5. c. 8.

power to the See of Rome, and by strong hand ever since maintained.

This qualification their Register *Platina* confesses, was procured not without great contention. And *Otho Frisingensis* fully and ingenuously writeth thus. *Gregorie* departed hence to the Lord ; After whom (the next saue one) *Boniface* obtained of *Phocas*, that by his authoritie the Romane Church might bee called the head of all Churches ; For at that time the See of Constantinople (I suppose, because of the seat of the Empire translated thither) wrote her selfe the first. Thus their Bishop *Otho* : Now if any man shall think that hence it will yet follow, that the See of Rome had formerly enjoyed this honour, how euer the Constantinopolitan for the present, shouldred with her for it ; Let him know the ground of both their challenges, which (as it was supposed by *Otho*) So, is fully (for the satisfaction of any indifferent iudgement) layd forth in the Generall Councell

Concil. 5. Gener.
Act. 15.

Councell of Chalcedon. The same (say those Fathers) we determine of the priuiledges of the most holy Church of Constantinople, called New Rome: For the Fathers haue iustly heretofore giuen priuiledge to the Throne of old Rome, because that Citie was then the Gouvernesse of the world; and vpon the same consideration were the hundred and fiftie Bishops (men beloued of God) moued to yeeld equall priuiledges to the Throne of new Rome, rightly iudging, that this Citie, which is honoured with the Empire, and Senate, and is equally priuiledged with old Rome the then Queene of the world, should also in Ecclesiasticall matters bee no lesse extolled and magnified. Thus they. And this act is subscribed, *Bonifacius Presbyter Ecclesie Romanae statui & subscripsi.* I Boniface Presbyter of the Church of Rome haue so determined and subscribed; (*Et ceteri &c.*) And the rest of the Bishops of diuers Prouinces and Cities subscribed. What can

Seuer. Bin. in
notis Concil.
Chalced.

Caranz. Epi-
tom. Concil.

can be more plaine? This headship of the Bishop was in regard of the See; and this headship of the See was in regard of the preeminence of the Citie; which was variable, according to the changes of times, or choyce of Emperours. But *Binius* wrangleth here; Can we blame him when the free-hold of their Great Mistresse is so neerely touched? This act (saith he) was not Synodical, as that which was closely and cunningly done, in the absence of the Popes Legates, and other Orthodox Bishops, at the instance of *Anatolius*, Patriarch of Constantinople, an ambitious man, by the Easterne Bishops only. How can this plea stand with his owne confessed subscription? Besides that their *Caranza* in his Abridgement, shewes, that this point was long and vehemently canuassed in that Councell, betweene *Lucentius* and *Boniface*, Legates of the Romane Church, and the rest of the Bishops; and at last, so concluded, as we haue related;

related ; not indeed without the protestation of the sayd Legates, *Nobis presentibus &c.* The Apostolike See must not in our presence be abased : Notwithstanding, this act then carried ; and, after this, Pope *Simplicius* succeeding to *Hilarius* made a decree to the same purpose, not without allusion to this contention for precedencie , that Rome should take place of Constantinople : Yet, so vtterly vnthought of was this absolute Primacie and headship of old ; as that when the Roman Dition was brought downe to a Dukedome, and subiected to the Exarchate of Rauenna, the Arch-Bishop of Rauenna, vpon the verie same grounds, stucke not (as *Blondus* tells vs) to strue with the Bishop of Rome for prioritie of place. So necessarily was the rising or fall of the Episcopall Chaire annexed to the condition of that Citie, wherein it was fixed.

But in all this, we well see, what it is that was stood vpon ; an arbitra-
ble

*Sedes Apostolica
Nobis presenti-
bus humiliari
non debet. Ibid.*

*Constantinopoli-
tano, Episcopo
damato Eccle-
siarum omnium
primam esse Ro-
manam, Caranz.
Epit.*

Concil. Carthag.
3. Can. 26.

Deor. p. I. d. 99.
opositas pri-
vilegium con-
cessum à Iustī-
niano. Sancimus
senioris Romæ
Papam primum
esse omnium sa-
cerdotum.

Prærog. ante al-
ios residendi.
Cod. de sacros.
Eccl. decerni-
mus.

* Influentia vi-
tæ. Capistran.
Influentia regi-
minis. August.
Triumph.

Bin. in Concil.
Florent.

ble precedencie of these Churches, in a prioritie of order; and according thereunto, the Bishop of Rome is determined to be *prima sedis Episcopus*, the Bishop of the first See. A stile, which our late learned Soueraigne professed with *Iustinian* not to grudge vnto the moderne Bishops of that See; But as for a Primacie of Soueraignty ouer all Churches, and such an Headship, as should enforme, and enlue the body, and gouerne it with * infallible influences, it is so new, and hatefull, as that the Church in all ages hath opposed it to the vtmost; neither will it bee endured at this day by the Greeke Church, notwithstanding the colourable pretence of subscription hereunto, by their dying Patriarch *Ioseph* of Constantinople, in the late Florentine Councell, and the letters of vnion subscribed by them, *Anno 1539*.

Yea, so farre is it from that, as that their Emperour *Michael Paleologus*, for yeelding a kinde of subiection

tion of the Easterne Bishops to the Roman; would not bee allowed the honour of Christian buriall; as *Emilius* hath recorded. And in our time *Basilus* the Emperour of Russia (which challengeth no small part in the Greeke Church) threatened to the Popes Legate (as I have beene informed) an infamous death, and buriall, if hee offered to set foot in his Dominions, out of a iealous hate of this vsurpation.

*P. Emyl. hist.
Gall.*

SECT. II.

*The newnesse of challenged
Infallibilitie.*

THe particularities of this new arrogation of Rome are so many, that they cannot be pent vp in any strait room. I will only instance in some few.

The Popes infallibilitie of Iudgement

IN

ment

ment is such a paradoxe, as the very Histories of all times, and proceedings of the Church doth sufficiently conuince. For, to what purpose had all Councils beene called; euen of the remotest Bishops, to what purpose were the agitations of all controuersall causes in those Assemblies (as *Erasmus* iustly obserues) if this opinion had then obtained? Or how came it about that the sentences of some Bishops of Rome were opposed by other Sees; by the Successours of their owne, by Christian Academies; if this conceit had formerly passed for currant with the World; How came it to passe, that whole Councils haue censured, and condemned some Bishops of Rome for manifest Heresies, if they were perswaded, before hand, of the impossibilitie of those errors: Not to speake of *Honorius*, of *Liberius* and others; the Councell of *Epistol* shall be the voyce of common obseruation; *Multi Pontifices*, &c. Many Popes (say they)

Multi Pontifices in errores & hereses lapsi esse leguntur Concil. Basl. in Ep. Synod.

they) are recorded to haue falne into errours and heresies: Either all stories mocke vs, or else this parasiticall dreame of impeccancie in iudgement, is a meere stranger: and his disguise is so foule, that it is no maruell if (*Errare non possum*) (*I cannot erre*) seemed to *Eberhardus*, Bishop of Saltzburgh, no other then the suit of an Antichrist.

Auentin. l. 7.

SECT. III.

The newnesse of the Popes Superioritie to Generall Councells.

HOW bold and dangerous a noueltie is that which Cardinall *Bellarmino*, and with him the whole Societie, and all the late Fautors of that See (after the Florentine Synode) sticke not to auouch, *Summus Pontifex, &c.* The Pope is absolutely

Bell. l. 2. de Concil. c. 17.

Concil. Const.
Sess. 4. & 5.
Caran. Anno
1415.

Anno 1431.

about the whole Church, and about a Generall Councell, so as hee acknowledges no Iudge on earth ouer himselfe: How would this haue relished with those (well neere) a thousand Fathers in the Councell of Constance, who punctually determined thus. *Ipsa Synodus, &c.* This Synode lawfully assembled in the Holy Ghost, making a Generall Councell, representing the Catholike Church militant vpon earth, hath immediately power from Christ; whereunto euery man, whosoever he be, of what state, or dignitie so euer, although he be the Pope himselfe, is bound to obey, in those things, which pertaine to faith, or to the extirpation of schisme. And fifteene yeeres after that, the Generall Councell of Basil, wherein was President *Julianus* Cardinal of Saint *Angelo*, the Popes Legate, defined the same matter, in the same words. It is no maruell if Cardinall *Bellarmino*, and some others of that strain, reiect these, as vnlawfull Councels; but

but they cannot deny, first, that this decree was made by both of them ; Secondly, that the Diuines there assembled, were (in their allowance) Catholique Doctors; and such as in other points adhered to the Roman Church; in so much as they were the men by whose sentence *John Huffle*, and *Hierome* suffered no lesse then death; and yet euen so lately did these numerous Diuines in the voyce of the Church, define the superioritie of a Councell aboue the Pope; What speake we of this, when wee finde that the Bishops of the East excommunicated in their assembly, *Iulius* the Bishop of Rome himselfe, amongst others, without scruple, as *Sozomen* reporteth.

Sozom. l. 3. c. 11.

How ill would this doctrine or practice now bee endured? In so much as *Gregorie* of Valence dare confidently say, that whosocuer he be that makes a Councel superior to the Pope, fights directly (though vnawares) against that most certaine point of faith concerning

Saint *Peters*, and the Roman Bishops primacie in the Church.

SECT. IV.

The new presumption of Papall Dispensations.

FROM the opinion of this super-eminent power hath flowed that common course of Dispensations with the Canons and decrees of Councells, which hath beene of late a great eye-sore to moderate beholders. *Franciscus à Victoria* makes a wofull complaint of it, professing to doubt whether in the end of the the yeere, there bee more that haue leaue by this meanes to breake the lawes, then those that are tied to keepe them. Thereupon wishing (for remedy) that there were a restraint made of those now-boundlesse Dispensations; and at last, objecting

Fr. Victor. Re-
le 7. de potest.
Pape & Concil.
pag. 151.

iecting to himselfe that such a decree of restriction would bee new, and not heard of in any former Councell, hee answers ; (*Tempore Conciliorum antiquorum, &c.*) In the time of the ancient Councils, Popes werelike to the other fathers of those Councils, so as there was no need of any act for holding them backe from this immoderate licence of dispensing ; yea, if wee doe well turne over the lawes, and histories of the Ancient, wee shall find that Popes did not presume so easily, and commonly, to dispense with decrees of Councils, but obserued them as the Oracles of God himselfe : Yea, not onely did they forbear to doe it ordinarily, but perhaps not once did they euer dispense at all, against the Decrees of Councils ; But now (saith he) by little, and little, are we growne to this intemperance of dispensations, and to such an estate as that wee can neither abide our mischiefes, nor our remedies. Thus that learned Spanyard, in an honest con-

cession of the degenerate courses of the late Popes from the simple integrity of their Predecessours.

What should I adde vnto these the presumptuous Dispensations with Vowes, and Oathes, with the Lawes of God himselfe, with the Law of Nature; A priuiledge ordinarily both yeilded, and defended by flattering Canonists; and that which meets with vs, at euerie turne, in *Hostiensis*, *Archidiaconus*, *Felix*, *Copistranus*, *Triumphus*, *Angelus de Clanaſio*, *Petrus de Ancorano*, *Normitan*, as is largely particularized by our learned Bishop of Dery.

SECT.

SECT. V.

*The new challenge of Popes domi-
nering over Kings and
Emperours.*

[May well shut vp this Scene, with that notorious innouation of the Popes subducing himselfe from the due obedience of his once-acknowledged Lord, and Soueraigne, and endeououring to reduce all those Imperiall powers, to his homage, and obedience.

The time was, when Pope *Gregorie* could say to *Mauritius*, *Vobis obedientiam præbere desidero*; I desire to giue you due obedience: And when Pope *Leo* came with cap and knee, to *Theodosius*, for a Synod to be called, with *Clementia vestra concedat*, as Cardinall *Cusanus* cites it, from the historie; The time was, when (*Nemo Apostolica &c.*) No man did offer to take vpon him the steering of the Apostolike Barke, till the

Greg. lib. 4. Ep. 32. & serenissimis iussionibus obedientiam præbeo. Ibid.

Hieron. Balb.
de Cor.

Ecce serenissimus dominus
Imperator fieri
simiam leonem
iussit, &c. Greg.
Epist. 5.

Qui virtutis
ministerium
infirmitate commi-
sit, ibid.
Guicciard. l. 4.
Hist. Imperante
Carolo domino
nostro,

Paschalis Anno
Evangelij 1070.
primus ommissis
Imperatoris an-
nis sui pontifi-
catus annos sub-
scripsit.
In data. Aposto-
latus nostri, An-
no 1. Dein Pon-
tificatus. Lib.
Sac. Cerem.

the authoritie of the Emperour had designed him, as their *Balbus* out of their owne Law. That of Pope *Gregoric* is plaine enough, *Ecce serenissimus, &c.* Behold (saith he, speaking of his owne advancement to the Bishopricke of Rome) our gracious Lord the Emperour hath commanded an Ape to be made a Lion; and surely at his command it may be called a Lion, but it cannot be one; so as hee must needs lay all my faults and negligences, not vpon mee, but vpon his owne pietie, which hath committed this Ministerie of power to so weake an Agent.

The time was when the Popes of Rome, dated their Apostolique letters with the style of the raigne of their Lords, the Emperours; now, euer since Pope *Paschal*, they care onely to note the yeere of their owne Apostleship, or Papacie.

The time was, when the holy Bishops of that See professed to succeed Saint *Peter* in homely simplicitie, in humble obedience, in pietie, in zeale,

zeale, in preaching, in teares, in sufferings; now since, the case is altered; the world sees, and blushes at the change; for now (*Quanta inter solem & lunam, &c.*) Looke how much the Sunne is bigger then the Moone; so much is the Papall power greater then the Imperiall; Now, *Papa est Dominus Imperatoris*; The Pope is the Emperours Lord (saith their *Capistranus*) and the Emperour is subiect to the Pope as his minister or seruant, saith *Triumphus*, and lest this shold seem the fashionable word of some clawing Canonist only, heare what Pope *Adrian* himselfe saith, *Vnde habet, &c.* Whence hath the Emperour his Empire, but from vs? all that hee hath, hee hath wholly from vs, Behold it is in our power to giue it, to whom we list.

And to the same purpose is that of Pope *Innocent* the fourth, *Imperator est aduocatus, &c.* The Emperour is the Popes Aduocate, and swears to him, and holds his Empire of him.

But

Greg. l. i. de maior. & obed. ex Innoc.

Capistr. 77.

Aug. Triumph. q. 44. 1. Vide diatr. Derens. Episc. l. 4. c. 3. §. 2. Vnde habet Imperator Imperium nisi a nobis: Imperator quod habet totum habet a nobis, ecce in potestate nostra est ut demus illud cui volumus. Hadrian. Epist. apud Auentin. l. 6 Innoc. 4. in cap. licet. de foro compet.

Lib. sacr. C. crem.

*Etiam Imperator aut rex a-
quam ad lau-
das eius manus
ferre debet; pri-
mum item ser-
culum, &c. ibid.
In processioni-
bus, &c. ibid.
Stapham equi
papalis tenet,
&c. ibid.
Sella ipsam
cum Pontifice
humero suis ali-
quantulum por-
tare debet, Ibid.*

*Alm. de potest.
Eccl.*

*Cassan. 4. parte.
Confid. 7.
C. de libellis 10.
dist.*

But perhaps this place is yet too high for an Emperour; a lower will serue; *Fit Canonicus, &c.* The Emperour is (of course) made a Canon, and brother of the Church of Lateran.

Yet lower; He shall be the Sewer of his Holinesses Table, and set on the first dish, and hold the Basin for his hands.

Yet lower, he shall be the Train-bearer to the Pope in his Walking Processions. He shall be the Quirie of his Stable, and hold his stirrope in getting vp on his Horse: He shall be, lastly, his very Porter to carrie his Holiness on his shoulder. And all this, not out of will, but out of dutie.

Where now is *Augustus ab Augendo*, as *Almain* deriues him, when he suffers himselfe thus diminished. Although there is more wonder in the others exaltation; *Papa!* Men are too base to enter into comparison with him, His authoritie is more then of the Saints

in Heauen, saith one, yet more, hee
excelleth the Angels in his Iurisdic-
tion; saith another, yet, more once.
The Pope seemes to make one and
the same Consistory with God him-
selfe; and, which comprehends all
the rest, *Tues omnia, & super omnia*;
Thou art all, and aboue all, as the
Councell of Lateran vnder *Iulius*.

Oh strange alteration, that the
great Commanders of the World
should be made the drudges of their
Subiects, that Order and Soueraign-
tie should leese themselves in a pre-
tence of Pietie! That the professed
Successor of him that said, *Gold and
siluer haue I none*, should thus trample
vpon Crownes; That a poore
silly Worme of the Earth should
rayse vp it selfe aboue all that is cal-
led God, and offer to cawle in-
to the glorious Throne
of Heauen.

*Aug. Triumph.
de pot. Eccl. q. 18
Vid. Derens. ubi
supra.
Cassan. Glor.
mundi 4. part.
Conf. 7.
Innocent. &
Host. in c. 4. de
Transf.*

CHAP.

CHAP. XVIII.

The Epilogue both of Exhortation and Apologie.

NOt to wearie my Reader with more particularities of Innouation; Let now all Christians know, and be assured, that such change as they sensibly find in the head, they may as truly (though not so visibly) note in the bodie of the Roman Church, yea rather in that soule of Religion, which informeth both : And if thereupon, all our endeouour (as we protest before God, and his holy Angels) hath beene, and is, only, to reduce Rome to it selfe; that is, to recall it to that originall Truth, Pietie, Sinceritie, which made it long famous through the World, and happy, how vniustly are we eiected, persecuted, condemned?

But, if that Ancient Mistresse of the World shall stand vpon the

termes

termes of her honour, and will needs plead the disparagement of her retractsations, and the age and authoritie of these her Impositions, let me haue leaue to shut vp all, with that worthy and religious contestation of Saint *Ambrose*, with his *Symmachus*.

That eloquent Patron of Idolatry had pleaded hard for the olde Rites of Heathenisme; and brings in Ancient Rome speaking thus, for her selfe. *Optimi Principes, &c.* Excellent Princes, the Fathers of your Countrey, reuerence yee my yeares, into which my pious Rites haue brought me: I will vse the Ceremonies of my Ancestors, neither can I repent mee. I will liue after mine own fashion, because I am free. This Religion hath brought the World vnder the subiection of my Lawes; these sacred Deuotions haue driuen *Hannibal* from our walles, from our Capitoll; Haue I beene preserued for this, that in mine old age I should be reprov'd? Say, that I did see what were

*Inter Epistolas
Ambrosij lib. 2.
Epist. 11.*

*era tamen et
contumeliosa est
mendatio jenen-
sis. ibid.
Ambros. Epist. l.
Ep. 12.*

*Nullus pudor est
ad meliora tran-
sire, ibid.*

were to bee altered , yet late and
shamefull is the amendement of age.
To which that holy Father no lesse
wittily and elegantly answers , by
way of retortion, bringing in Rome
to speake thus , rather. I am not a-
shamed in mine old age to be a Con-
uert, with all the rest of the World.
It is surely true , that in no age it is
too late to learne. Let that olde
age blush that cannot mend it selfe;
It is not the grauitie of yeares, but
of manners , that deserues prayse.
It is no shame to goe to the better;
And when *Symmachus* vrges (*Ma-
iorum seruandus est ritus*) wee must
obserue the Rites of our forefathers;
Dicant igitur, (saith Saint *Ambrose*)
Let them as well say, that all things
should remayne in their owne im-
perfect Principles , that the World
once ouer-couered with darknesse,
offends in being shined vpon by the
glorious brightnesse of the Sunne;
And how much more happie is it,
to haue dispelled the darknesse of
the soule, then of the bodie; to bee
shined

shined vpon by the beames of Faith,
then of the Sunne. Thus he; most
aptly to the present occasion; wher-
to did that blessed Father now liue,
he would doubtlesse, no lesse readi-
ly apply it: *Nec erubescas mutare*
sententiam, saith Hierome to his
Ruffinus, Neuer blush to change
your minde; you are not of such
authoritie as that you should bee
ashamed to confesse you haue erred:
Oh that this meeke ingenuitie could
haue found place in that once fa-
mous, and Orthodoxe Church of
Christ; how had the whole Chri-
stian World beene as a Citie at vni-
tie in it selfe; and triumphed ouer
all the proud hostilities of Paga-
nisme? But, since wee may not bee
so happie, wee must sit downe, and
mourne for our desolations, for our
diuisions. In the meane time wee
wash our hands in innocence. There
are none of all these instanced parti-
culars (besides many more) where-
in the Church of Rome hath not
sensibly erred in corrupt additions

*Non es tantæ
authoritatis ut
erasse te pude-
at, &c. Hier. A-
poladu. Ruffin.*

to the faith; so as herein wee may iustly (before heauen and earth) warrant our disagreement of iudgement from her. The rest is their act, and not ours; wee are meere patients in this schisme; and therefore go, because we are driuen; That we hold not communion with that Church, the fault is theirs; who both haue deserued this strangenesse by their errours, and made it by their violence; Contrarie to that rule which *Cato* in *Tully* giues of vnpleasing frendship, they haue not rent it in the same, but torn it in the whole cloth.

Perhaps, I shall seeme vnto some, to haue spoken too mildly, of the estate of that debatched Church: There are that stand vpon a meere nullitie of her being, not resting in a bare dep rauation; For mee, I dare not goe so farre: If she be soule, if deadly diseased (as she is) these qualities cannot vterly take of her essence, or our relations.

Our Diuines indeed call vs out of Babylon, and wee run; so as here is

an actuall separation, on our parts; True, but from the corruptions (wherein there is a true confusion) not from the Church; Their verie charge implies their limitation; as it is Babylon, we must come out of it, as it is an outward visible Church, we neither did, nor would: This drop-sie, that hath so swolne vp the body, doth not make it cease to bee a true body, but a sound one. The true Principles of Christianitie, which it maintaines, maintaine life in that Church; the errors which it holds, together with those Principles, struggle with that life, and threaten an extinction: As it is a visible Church then, we haue not detrected to hold communion with it (though the contemptuous repulse of so many admonitions haue deserued our alienation) as Babylon, wee can haue nothing to doe with it. Like as in the course of our life; we freely conuerse with those men in ciuill affaires, with whom we hate to partake in wickednesse.

Fr. Inn. de Ecclesia.

*Capitis autem
male saniet deliri
contagia vitan-
da sunt, ne ex
ipsis artus pesti-
le: et humore la-
bescent. F. Pic.
Mirand. Theor.
23.*

But will not this seeme to fauour of too much indifferencie? What need wee so vehemently labour to draw from either part, and triumph in winning Profelytes; and giue them for lost, on either side, and brand them for Apostates that are won away; if (which way so euer we fall) wee cannot light out of a true visible Church of Christ? What such necessitie was there of Martyrdome, what such danger of relapses, if the Church bee with both.

Let these Sophisters know, that true charitie needs not abate any thing of zeale. If they bee acquainted with the iust value of truth, they shall not enquire so much into the persons, as into the cause. What euer the Church be, if the errours be damnable, our blood is happily spent in their impugnation; and wee must rather chuse to vndergoe a thousand deaths, then offend the Maiestie of God, in yeelding to a knowne falshood in religion; neither

ther doth the outward visibilitie of the Church abate ought of the ha-
nouse of mis-opinions, or the ve-
hemence of our oppositions. Were
it Saint *Peter* himselfe, if hee halt in
Iudaizing, Saint *Paul* must resist
him to his face; neither is his fault
lesse, because an Apostles: Yea, let
me say more; Were the Church of
Rome, and ours, layd vpon seuerall
foundations, these errors should
not be altogether so detestable, since
the symbolizing in many truths
makes grosse errors more intolera-
ble, as the Samaritan Idolatrie was
more odious to the Iewes then
meerely Paganish: If the dearest
daughter of God vpon earth should
commit spirituall whoredome, her
vncleannesse is so much more to be
hated, as her obligations were grea-
ter. Oh the glorious crownes ther-
fore of those blessed Martyrs of
ours, who rather gaue their bodies
to bee burnt to ashes, then they
would betray any parcell of diuine
truth.

*Mal. 1. 4.
Ioan.*

Oh the wofull and dangerous condition of those soules, which shutting their eyes against so cleere a light, either willingly sit downe in palpable darknesse, or fall backe from the sincerity of the Gospel into these miserable enormities both of practice and doctrine. It is not for me to iudge them; that, I leaue vnto that high and awfull Tribunall, before which I shall once appeare with them; but this I dare say, that if that righteous Iudge shall punish either their obstinacie, or relapses with eternall damnation, he cannot but bee iustified in his iudgements, whiles in the midst of their torments, they shall bee forced to say, *Thou, O God, art iust in all that is be-falne vs; For thou hast done right, but we haue done wickedly.*

Nehem. 9. 33.

For vs, as wee would saue our soules, let vs carefully preserue them from the contagion of Romish superstition; Let vs neuer feare that our discretion can hate errour too much; Let vs awaken, our holy zeale

The old Rel

zeale to a ferious and feruent o ppo-
sition, ioyned with a charitable en-
deuour of reclamation. Shortly, let
vs hate their opinions, strue against
their practice, pittie their mis-gui-
ding, neglect their censures, la-
bour their recouerie,
pray for their
saluation.

FINIS.

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